Juvenile Instructor

VOL. 57

NOVEMBER, 1922 NO. 11





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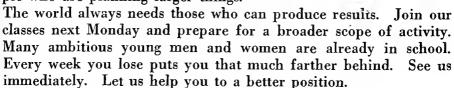
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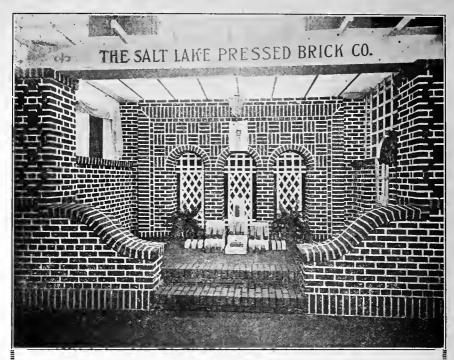
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Thanksgiving

Ethel R. Lillywhite

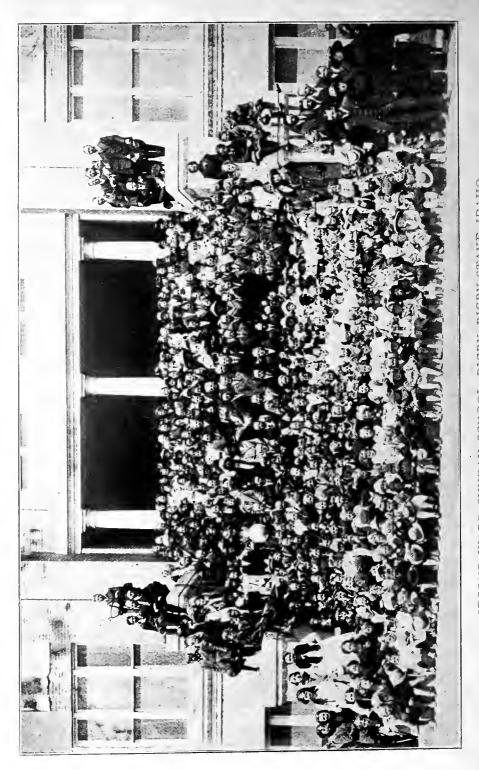
In prayerful thanksgiving, our voices we raise, To honor Thy name and we sing to Thy praise, So grateful we feel for the blessing of love For dear ones at home, and for strength from above.

This spirit of thankfulness help us to show, That seeds of good cheer this Thanksgiving we'll sow, That of Thy goodness, many others may sing And render their thanks unto Thee, Gracious King.

We are thankful for light, which to us is now given, For beauties of earth, and blessings of Heaven; For faith, and for hope, and for honor and truth, Which have been taught us in the days of our youth.

We thank Thee for parents, so staunch and so true For the gospel of Christ so old, yet so new, For life, and for vision, the beauty to see, In bird and in bush, in lake and in tree.

Help us to bring cheer on this Thanksgiving day To someone less blest, whom we meet on our way. To Thee we ascribe all the honor and praise, With heartfelt thanksgiving, our voices we raise.



SECOND WARD SUNDAY SCHOOL, RIGBY, RIGBY STAKE, IDAHO Superintendent, E. Z. Taylor; First Assistant, Thomas E. Doncan; Second Assistant, James L. Brown. 402 in attendance.

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NOVEMBER, 1922

No. 11

"While it is Day"

By Nephi Anderson

The inrolling waves of the Pacific broke with rythmical roar on the sandy beach, filling the air with cold spray, the finest of which reached the seats nearest the water. The girl, hat in hand, tripped along the firm sand just out of reach of the water. She looked at the wild sea, at the white-caps riding the green waves, and she took long, deep breaths of the invigorating air. She was not aware of the little old man sitting alone on the bench, already wet with spray, until she nearly bumped into him. She saw that he was a very old man with spare white hair and a face as if it might have been chisled out of white stone. He also was gazing out to sea, as if entranced and unable to move away from the drenching spray. The girl looked keenly at the old man. He should not permit himself to get wet, she thought. Was something the matter with him? She touched him lightly on the arm.

'Pardon me," she said, "but you are etting wet. May I help you to a getting wet. seat farther back?"

The old man looked at the girl for some time, then shook himself free from the inertia which held him, and made a movement as if to get up. She helped him arise, adjusted his cape on his shoulders, and together they sought a more protected spot. He seated himself, and he bade her take a seat beside him.

"Thank you," he said. "I certainly need a guardian. Those waves hypnotize me. If one of them should shoulder me off into the ocean, I believe I should go without a struggle. It's rather a nasty day, isn't it?"

"Well, now, that's just how you look at it. I was just thinking what a fine,

bracing day it is."

"Just as you look at it," he repeated. "Well, Miss, I guess you're right." He scanned the rosy cheeks beside him, then asked: 'You're about eighteen, aren't you?"

"I know most girls are about eighteen," she replied, "and I have learned in my genealogical studies that the word 'about' is very elastic; but the unromantic truth is that I'll soon be twenty-five."

You see, he was such an old, old man that the girl need have no fear of making friends with him right away. He rested his withered hands on his cane which he planted firmly in the sand. He seemed to scowl and smile alternately as he looked at the girl and then out at the rolling sea, then back at the girl.

"Do you think the day is fine?" he asked.

"Yes, weather conditions are judged largely by the condition of one's mind, you know. As a man thinketh, so is it."

"Are you a Christian Scientist?"

"Oh, no; but that doesn't imply that I am not to look on the bright side. You know, everything has a bright tide."

"I don't know. Neither do you. If hat big wave would have drenched ou now?"

'I would not have cared. I like water. It's a wonderfully invigorating element, and so cleansing."

"You must be a Baptist?"

"No; but I believe in baptism by

immersion, all right."

"You do? What does a young miss like you care or know about religion? You don't look like a Salvation Army lass."

The girl laughed and tossed the spray from her hair. The old man arose. He semed quite feeble, and the girl took him by the arm.

"I'm just going to the lunch stand," he said. "Will you go with me?"

"I'll help you."

She seated herself near him at the table at his request.

"I'm having a cup of coffee," he said. "What will you have?"

"Thank you, but I'm not hungry. You'll be all right now, so I'll be going"

The old man held out his hand as if to detain her. "Are you in a hurry?" he pleaded. Something in the girl had touched a warm spot in his heart. "I'll be glad to have you stay a little longer. Something about you reminds me of someone I knew—years ago."

The girl sat down again. If this old man lived in the neighborhood he would be acquainted with many of the old settlers. He might give her some information or some clue regarding her people for whom she was searching. She watched him tremblingly drain his cup, then they walked on again until they found a well-sheltered seat.

"I'm eighty years old," he said, "I'm nearly to the jumping-off place."

'And where's that?"

'Where? Nobody knows, except that it's a leap into the dark."

"It must be terrible to believe that." "What else can one believe? What

do you believe?"
"I believe that when we leave this earth life, we, that is, our spirits go into the spirit world, and that we live

there very much as we live here."
"Spirit world? Huh! Are you a
Spiritualist?"

"No."

"Well, what are you then?"

"At present I'm a genealogist."

"A what?"

"A genealogist. One who seeks after one's ancestry. I am led to believe that my father's people many years ago came to the coast, and I'm trying to locate some of them."

"The dead ones?"

"Both the dead and the living."

"What do you want with the dead?"

"Do some good for them."

"Pray for them: you are a Catholic."

"I am not. There are other and more important things which can be done for the dead than to pray for them."

"What's that, young lady?"

"I might quote you something from the Bible, but I don't think you believe in it."

"What makes you think that? but never mind, go on with your explaining just as if I did believe."

"Well, you see, I believe all people, whether living or so-called dead, must have the gospel preached to them, and must have the opportunity of either receiving or rejecting it. If they do not know of the gospel in this life, it will be preached to them in the next. That's fair, isn't it?"

"Yes, I suppose so. Go on."

"If the dead to whom the gospel is preached receive it, they can believe and repent of their sins, but they cannot be baptized in water for the remission of those sins. So that must be done for them by someone on the earth."

The old man looked oddly at the girl as if he could hardly believe his ears. "Are you a preacher?" he asked.

"Not now; but I've been on a preaching mission for my Church—Do you live near here?" she asked, wishing to change the subject. He was such a nice old man, and she did not want to drive him away with unwise statements regarding her religious faith until she had found out whether or not he had any genealogical information for her; but the old man was not to be side-tracked

"To what church do you belong?" he asked.

She hesitated just for a moment. Then—"I belong to the 'Mormon' church," she answered.

"Mormon!" The old man's face hardened.

"Yes; and I'm not ashamed of it but mighty glad of it. I wouldn't exchange my faith for the combined creeds of the world."

They both arose. The old man trembled so that the girl could not forsake him even though she thought the time had come for her to go on her way.' They both walked on up a small elevation to where they could get a better view of the open sea. He found another seat and beckoned for her. They sat down again together. They did not say anything for some time, but looked out over the moving ocean. The screaming gulls dipped and soared over the water. On the sands below them the bathers were sporting in the waves. Occasional glances only were directed toward the girl whose rosyred cheeks contrasted so sharply with the ashen-gray pallor of the old man.

'Let me tell you a bit of a story," she said.

"Go on, tell it."

"My mother, when a girl about my age, joined the Latter-day Saints or 'Mormons,' and because of it she was driven from her home by her father.

He would never see her again, and never did. She went to Utah, married a good man, my father, who has been dead now for ten years. I am her child. I—"

"Where is your mother?" the old man asked, not looking at the girl but at a fishing boat rising and falling on the waves.

"My mother is dead. I am out here trying to get a clue to her people,"
—my people."

"You look like your mother, do you not?" The old man's trembling hand rested on hers. "Tell me your name? No, your mother's maiden name."

She told him.

"My God!" he breathed.

'What—what do you mean?" she asked.

"I am your grandfather."

"'Grandfather? My mother's father?"
He nodded.

"Thank the Lord! Oh, I just knew you were. Something seemed to tell me to stay with you from the first time I saw you. I'm so glad." She put an arm about the sloping shoulders, pushed back the white locks from his face, and gently kissed him on the cheeks. The old man's lips trembled and tears ran from his eyes.

It was a strange meeting, and the most wonderful thing about it was that the old man's heart was not altogether calloused to repentance. Unwittingly he had rejected the light which had tried to reach him those many years ago, since which it had been a struggle between his pride and his love. Through all the years there had persisted a soft spot in his heart which had needed only the magic touch of his child's child to thrill his whole being into a sense of victory for the right.

All that afternoon these two sat side by side and talked. She did most of it at first. Her experience in the mission field had made her apt. She answered his questions and met his objections. She led him on to confes-

sion. She preached to him the gospel of repentance and good works. She opened to him a vision of the saved in the kingdom of God. And then she let him talk.

"All this summer I have come daily to sit and look at the sea," he said. "It has become the one symbol of what is eternal. Its changes are only in the moods. It exists always and forever. I have been clinging to it in hopes that I might learn some of its secrets in living on and on. Oh, the sea is wonderful. The sea and I understand each other. Here—" The old man reached into his coat and brought out a number of papers from a pocket book. He found a verse in type pasted on a cardboard, and handed it to the girl. "Read it," he said.

"There is no grief that man has known,

Like the grief of the wordless main, Whose Titan bosom forever throbs With an untranslated pain—

For the sea is a harp, and the wings of God

Play over his rythmic breast, And bear on the sweep of their mighty wings

The song of a vast unrest."

"The vast unrest," repeated the old man murmuringly. Then in a firmer tone, he continued. "Yes, I'm nearing the close of my day. The night will soon be here." He looked steadily seaward. A sail stood up against the sky, and the smoke of a steamer trailed along the horizon.

"Yes," he mused. "life is like a ship; it comes into view from mist and uncertainty, is seen for a little while, then disappears again into mist and uncertainty."

'But we know that the short period of time the ship is in view is not all of the voyage," said she. "We know it left some port before we saw it, and that it will sail on after it sinks behind the curve of the earth—we know that—see that by the eye of faith "

"And so with life, you say."

"Certainly, our vision would indeed be limited if it were not for the vast region which can be penetrated by the eye of faith."

The old man nodded slowly. again reached into a pocket and brought out a folded paper, old and much worn by use. "This was sent me many year ago. I believe it came from your mother. This is what it says: 'I must work the works of him that sent me, while it is day; the night cometh, when no man can work. 'While it it day' was underscored with red, which has long since faded from the paper but not from my memory. Lurking deep down in my heart there has always been the thought that the day was still mine in which I might work, but never has it been so impressively put to me as you just have, when you quoted from the Book of Mormon that this life is a probationary state, the time and the place to prepare for the future eternal world. Here and now is the day for those who have the light, and woe be unto those who neglect it. Yes, that's it, that's it. I've always known it, but have been too proud to acknowledge it-until now."

The girl gazed silently at her grandfather's shining face, no longer like the dull, cold stone, but more like translucent marble.

"See," he said, "the sun is setting. We must be going. But tomorrow we must find one of your elders who has the power to baptize for the remission of sins. You will see that I am not afraid of water, either."

"But, grandfather, why in such a

hurry?"

"I'm eighty years old—a little over eighty—my alloted time is about past. I must work, while it is day, my dear, while it is day."

The Disturbance of the Harmony in Nature and its Penalty

By Marcus E. Jones

Nature is very lavish in her distribution of seeds. Rarely does any plant produce less than a hundred seeds a year, and many produce thousand's of them, and yet only one of each kind need to grow yearly reproduce the vegetation earth. So the other ninety-nine are either lost or go to support the insects or other animals which feed on them. Those plants producing less seeds have longer lives, greater vitality, or are in some way better fitted to survive. for the wonderful balance in nature is always preserved. If a certain kind of plant increases unduly, then arise from all sides enemies to destroy it, and even the soil will not reproduce it after a while. This latter seems to be nature's favorite way. It was once thought that the plant exhausted the soil of its special elements, but now we know that every plant poisons its own soil, which poison makes the soil specially fitted for some other kind of plant which takes its place. This is called crop rotation by the farmer, which he has learned by long years of failure to respect. Slowly, very slowly does he learn the fundamental facts in nature. Even now his greed unbalances nature and he pays the penalty. If he overgrazes his meadows, the grass dies out and all sorts of weeds that his stock will not eat take its place till the stock is literally driven away. Then after years of lying fallow nature restores the balance by bringing in the old time grasses and the weeds disappear. But her processes are very slow. Should the farmer over-graze the hills, then the native grasses die there, and sagebrush, rabbit brush, squawbrush, and all sorts of unpalatable ones come in to drive him away. But this is not all. The rain falling on the bare ground washes it away, leaving deep gullies

behind, and redeposits the dirt on the beautiful meadows below, thus doing a double damage. The dense native grasses that before occupied the slopes so greatly impeded the flow of the rain water that it soaked into the ground instead of running off and thus all the washing was prevented. It is a well known fact that water flowing with a certain speed will carry only one sixtyfourth as much mud when its speed is halved. These scars on the land tell unerringly of the past sins of the stockmen, and it will be a hundred years before the deep marks that make impassable gullies along all the mountain streams will be effaced by a saner policy, when man recognizes that he cannot disturb the balance of Nature with impunity. When looking over the beautiful prairies or woodlands a person seldom if ever knows that all the eve sees is the result of the most deliadjustments, ever changing, and yet appearing the same to the unpracticed eye. There is the compass plant, 'a tuft here and one there, a bunch of red-root, a sprig of button weed, a few golden rods, some gentians and asters, here and there a sunflower, all growing out of the dense prairie sod made up of grasses and sedges. And, yet, if we should set stakes and keep track of the plant life on each spot we would find continual change, ceaseless shifting and exchange of places. The forests have the same ever-shifting kaleidoscopic rotation though much slower. Did we ever stop to ask why there are wild cherries here and not there? Why oaks in one place and hickories in another? Elms in one place and walnuts in another? And why when one tree dies it seldom replaces itself, but some other kind of tree grows there? It is all to keep nature's balance. It is true that certain kinds of soil will grow only certain kinds of plants, but within every plant society there is always rotation. Then when the great climatic changes come and the rainfall increases over long periods or decreases and destroys the balance of Nature, there are wholesale readjustments. Prainties invade the forests and the trees all die, or the forests invade the prairies and smother out the wild flowers there, but soon there is perfect adjustment as though there never had been a disturbance.

Now, what is the advantage of all this, The close observer notes the

balance of Nature in a certain place and from it knows at once the kind of soil, the amount of rainfal, the snowfall, the climate of the place, and so can tell just what kinds of plants will grow best there in cultivation. He never needs to make costly experiments, Nature tells him. For he knows what each wild plant will thrive under best and without any records of observations over long periods of time. And the cultivated plants that do best in one place where all these plants grow will do as well anywhere else where they grow.

What Shall We Do for Our Children?

Something Specific, Without a Name, but Not Without an Aim

By S. C. Richardson

T.

I was just going through the gate, on an errand to a neighbor's, when I heard a cry of pain.

An instant later the voice of the mother almost screamed, "You little—did you hit him in the eye with that rock? I'll mash you in the ground."

Then there was another scream.

My heart went out to the little ones, with such an atmosphere around home, when childhood's days should be filled with tenderness and mother love, with words and inspiration that should bring response from the heart.

As I turned the corner of the house, I was met with, "Oh, do you ever have trouble with your boys throwing rocks?"

"Well, no," I said. "Hardly ever."

"What do you do?"

When I tried to explain how we may impress child mind, she voiced what has been said so many times since—that such may do for those who are educated in psychology and training, "But tell me what to do."

Consideration of "what to do," has convinced me beyond a doubt that we train our children to—and educate them in—the most grievious faults, and in after years wonder why they, "just take to them naturally."

Who has not seen brother, sister, or even papa or mama put an arm around, "Broken-hearted little pet," and say, "Oh, we'll beat that nasty old stove, chair, or table, for hurting our little darling."

"Little Pet" has burned himself on the stove, fallen against the chair, or bumped himself on the table, and to pay for that, a stick must hammer it. The hurt is healed to see it punished, bitterness allayed through those licks, and yet in years to come we wonder why, when anything crosses the feelings of our boy, the first thing is a blow.

More than forty years ago, I went into a home where a little fellow had been sick for weeks, and so much old, bitter medicine had been forced down his throat, that he would begin to kick and scream

when anyone started towards him

with cup and spoon.

It could not be wondered at, but when time for the next dose came, I was very much impressed, and for years elated, at the way of getting him to take it.

Mama braved the terror of approaching and said, "Here's some more of your nice medicine [A kick and a howl] "Oh, take it quick, or we'll call Jack Frost and give it to him"

"Take it quick, here he comes. He'll get it sure. Quick!" and down

it went.

A satisfied look around, and the little chap said after them, "Now, go way Jack Frost. I ain't got

any for you."

Great. Of course it was. But, oh, what was it doing for the clean, pure mind, heart, and feelings, of one of the most impressionable beings on earth?

Why nothing o-n-l-y implanting an inordinate selfishness, so that it was willing to punish itself, rather than allow an imaginary being, sister, brother, father or mother, to get what might give them pleasure.

Nothing. Surely not. But years after, when I heard that Tommy Blank, and his father had got into a real fight, and Tommy had broken his father's arm with a wooden-bottomed chair, I wondered if the lick did not start years ago, with some old, nasty bitter medicine.

II.

I was in one home when baby came in crying, "Oh, mama, sister hurted me?" Mama's arms went around baby with all the tenderness of a mother's heart in the embrace.

"Did she? Shall mama whip sister?"

"Yes. O ves."

"Shall I just make her cry and cry?"
"Yes."

"Shall I get a great big stick, and whip her, and whip her?"

"Yes 'm."

"Shall I just take the hide off her back?"

"Ye-es."

"Shall I get a Mesquite stick with thorns on, and just whip sister till the blood comes, and make her cry and cry?"

"No, mama, don't whip sister," and the little arms went round mama's neck, wrongs forgotten; no wish to see sister punished.

Then sister was called in, a reproof filled with love, and, "Can't you play so baby can have a good time?"

"Yes, mama," and they were off.

What a blessed home!

When will mothers have time to appeal to love, sympathy and tenderness?

Never, until they take it.

But what in all this world pays such rich returns?

What was the natural effect of these two illustrations, witnessed several years ago?

The difference has since been attributed to family traits.

I heard a mother coming from a neighborly visit, say to her young hopeful, "You little——, I feel like I could skin you alive. You just kept him howling all the time. You'll never get to go with me again. Ain't you ashamed? You're just like——. No one likes to have you around. A pretty man you'll make if you keep on."

Then, I was in the room where the little son of another visiting lady, had brought his Christmas ball, of which he was very proud.

While he was out doors, the little neighbor boy in the room, had got the ball and was having a real "time," when the owner walked in, and a pitched battle was imminent at once.

The scene was quickly interrupted by the owner's mother, kneeling by his side. A little talk about what a nice ball the other thought that he had, and how he would like to play with it as he had none. Now, couldn't they throw it to one another, and have "such a nice time?"

They were quickly seated on the floor, with shouts of childish laughter as long as I was there.

The visit was possibly interrupted two minutes, and I doubt if the pleasant relationship has ever been broken.

If all parents would only realize what is so often told us, that what we tell our children, they are—what we say to them, is one of the very greatest factors in building their character.

They really try to meet what we ex-

pect of them. Any trait can be started or built upon by suggestion.

Never tell them they are lacking in some quality or capacity, you wish them to have; that they can't be trusted; that there is no use trying to get them to remember chores, or do any duty; that they can't learn; that others are smarter, etc.

To do this only increases the stubborn, dogged determination, to be what you expect.

Even our best, smartest men try to improve in lines that people commend.

Why can't we see that it will tell on our children, and use it to their blessing?

Stop nagging.

November Rain

Alice Merrill Horne

On the houses in the town, Dear November rain, come down! Wet the hills and meadows brown, Hide the high peak-points with white, Rain all day—rain out the light, Rain! Rain! Rain! till Friday night.

Splash clean every window pain,
Pour deep puddles in the lane,
Drown the ditches in the street,
Soak the fields of winter wheat,
Double every kitchen light,
Rain! Rain! till Friday night.

Shoo the ducklings from the pool, Soak the cushioned milking stool, Drive the cows home, hound the sheep, Make the shallow washes deep, Rain until the geese take flight; Never stop till Friday night!

Fill the rain-barrel, fill the tub, Sink the wheels up to the hub, Fill up all the dark old 'cellars, Hunt the holes in the umbrellas, Wash the wide world clean and bright— But paint a rainbow Friday night!



CHAPTER V.—SEPARATION

Glancing at the guard who was escorting her, in the hope of thinking of some way of ridding herself of him, Velma noted that he was a handsome and dissipated man, and that his costume was more than ordinarily rich and well cared for. The evidences of his vanity suggested a way to her, and as they passed through a corridor where the lights had burned out, she pressed close against him and clung as though frightened to his arm, forcing him to loosen his clasp upon his sword.

Then when they again reached a lamp which was burning, she gently halted him and turning her face up to his, sighed with mock sentimentality and whispered, "You thought I was sorry Amulon turned us back?" At his nod she laughed, and the laugh, stimulated though it was, was assumed for the sake of her lover and held a sweet note that fascinated the man.

"Amulon was a very good friend of mine," she added, "and his eyes are quick to note when a lady fancies a handsome face like yours. Do you think, now, that I wanted to get out of the palace? What do I care if my rank is greater than yours?"

The guard caught the frank suggestion of the words, was flattered, and stooped toward the tempting red lips lifted toward his. But he did not note that the girl's right hand was clenched in a very efficient little fist. Nor did he remember that Velma, daughter of Helam Ben Oni, had for eighteen years lived the free outdoor life of the Lamanites and been taught by her father and brother most of the arts of combat and defense not only against

animals but also against men, of which they were the masters. So when he stooped to kiss her and that small hard fist was drawn back he did not notice nor expect the swift upward blow which caught him under the point of the chin, and immediately put out the light so far as he was concerned.

Bending over his prostrate form, Velma smiled grimly, realizing that she had done her work thoroughly enough so that he could not report to Amulon for some time. But she did not stop to rejoice. Lifting him she undid his cloak, sword, sandals, and breast-plate, and discarding her own long robe, dressed herself in the distinguishing costume of the King's guard. She slipped a long necklace of iewels into the small purse that hung at his belt, and then, imitating his swagger, went boldly out of the palace, down the streets now deserted, and into the threatening shadows of the forest toward the fountain of Mormon.

Swiftly and silently the people of Alma gathered their goods and took their way toward the north pass through the mountains. Alma and Helam seemed to be everywhere, advising, helping, organizing, and directing the flight. As the last group of fifty began gathering, Helam saw Velma, Onidah and Ruth among them, and asked about Giddonah.

"After I had succeeded in getting On dah and Ruth out of their room without rousing suspicion, we searched the palace everywhere for him," Velma replied, "but we could not find him in his own room nor in yours, nor anywhere we looked."

"Alma," Helam said, as the prophet approached them, 'Giddonah has



"Catching her roughly by the arm he demanded to know what she meant by running about the palace in street attire, calling for Giddonah"

not been found. I cannot go without my brother. Have I time to go back to the palace for him?"

"I was just going to ask you to go to the pass and guide the first company on their way, Helam," Alma replied. "There is nobody else who knows the trail of the forest so well. But perhaps we shall have time to wait for you."

Helam looked toward the east where a faint flush was beginning to show and shook his head. "No," he replied, "there is not time to wait for anything. It will soon be dawn. We cannot risk four hundred lives for the sake of one. I shall go and guide the first party through the pass." He paused and looked toward the palace of Noah, near which the great tower stood up against the sky, and murmured sadly, "Forgive me, mother, but I believe you would tell me I am right. Farewell, my brother. God help you."

A small hand slipped into his and he looked down into Onidah's tear-wet eyes. "I know how you love Giddonah," she whispered, "I will go back and search again for him and, if I can, I will bring your brother to you, Helam."

"Thank you, Onidah," he answered, "but do not be long. We cannot wait." And in response to something in the girl's eyes and something in his own heart, the tall scout stooped and impulsively pressed his lips against hers. It was the first time he had ever kissed a woman, and Onidah understood what it meant. Her heart was singing as she hurried back to seek the brother of the man she loved.

Sleeping heavily among the disgusting remains of the night's orgy, Giddonah seemed to hear a soft voice calling his name over and over. But the voice was scarcely more than a whisper, though fraught with pain and anxiety, and he merely stirred and relaxed once more in sleep. But Gideon's ears were not dulled with wine and when that softly calling voice neared him, he recognized it and went out to face his daughter. Catching her roughly by the arm he demanded to know what she meant by running about the palace in street attire calling for Giddonah.

"Velma warned Alma and his people are fleeing," Onidah replied boldly, knowing that in his heart Gideon would be glad at her news. "I am going with them but came back to seek Giddonah that he might not be left behind."

"Do you love him so much," her father asked, "that you would go away into the dangers of the forest with him, and leave your old father alone and bereaved?"

"No, I do not love him," she replied, "but I love the gospel for which we are fleeing from Noah and your sword. And the man I do love is going, so that I cannot stay behind even for your sake, father. It would not be natural."

"I can hold you, though, whether you will or no. And I will not let you leave me unless you tell me your lover's name, nor unless that name is worthy of my child."

"His name is Helam," the girl answered without hesitation.

Gideon bowed his head. "Helam—Helam. Yes, he is worthy. Go to Helam." And sadly he pressed his daughter in his arms and bade her farewell. Onidah turned as she was leaving, and hesitated as though she would come back to him, but Gideon resolutely motioned her to go on, and she obeyed, sadly enough, for her heart was heavy for her father, and disappointed that she had failed to find Giddonah.

On and on she hurried through the streets. It had never seemed to her that the city of Lehi-Nephi was so large. But resolutely she forced her weary limbs to press on, hoping each moment to see the groups she had left. But the streets were empty. She had an uncanny feeling that Alma's people had never been in them this night, but that she had dreamed all its events. Shaking it off she hurr ed ahead until at last, trembling with weariness, she reached the north pass. No one was there, and beyond loomed the darkness of the forest with its trees, wild animals and hunting Lamanites. "Helam! Helam!" she called wildly. There was no reply.

As the first rays of the sun brightened the towers of the city, Gideon, ordering his servants to begin their futile search for Alma, saw a woman staggering toward him. She seemed about to fall from exhaustion and grief, and the brave captain disbelieving his own eyes, hurried to catch and support his heart-broken child.

In the days that followed, Gideon, the soldier and man of action, became a thinker. He remembered the prophecies of Abinadi, and looked at the court license and thought. He missed his neice who had been as a daughter to him and thought. He picked out of Onidah, piece by piece, the story of her love for Helam, including his rescue of her from Amulon, and when he met the priest his brows drew to-

gether and his hand grasped the hilt of his sword, in response to what he thought. He listened to Giddonah's bitter regrets at the despicable part he had played in the flight of Alma's people, and thought. He heard others whose friends and relatives had gone with Alma, grieving for their loved ones, and thought.

At last, one day, the king, listening to Amulon's account of various small riots against collectors of one-fifth taxes demanded by Noah, ordered Gideon to go out and quell the rioters with his soldiers. And on his way Gideon thought.

When the unarmed mob of poor faced his well armed soldiers, he got upon some steps, and. instead of assassinating them, he ordered his soldiers to disperse and for the first time in his life made a public speech. He told the people that things were going wrong in the kingdom because of the wickedness of the king and his selfish priests who ruled him, and drawing his sword vowed that for the good of the people and because he considered it his duty to serve them, it should not be sheathed again until it had wrought a change in the affairs of the nation.

'If I were a flatterer as Amulon is," he said, "I should need no weapon but my tongue, but I am a man of the sword, and it is with the sword I work. If by using it against my dearest friend, or turning it into my own heart, I could make the people happer and better, I should do it. I had a friend and he is the son of a friend, and by turning my sword against him I shall benefit you all. It is my duty to kill him, and Gideon always does his duty."

With the sword still bare, he returned to the palace and sought the king. Noah needed no explanation of soldier to disarm the flabby-muscled rudely tore aside the hangings of his most private apartment and entered

unannounced with that sword gleaming in his hand. But though essentially and by habit, a coward, desperation lent him a temporary courage and he fought a moment or two against the man with whom as a youth he had often fought as an equal. But it took scarcely a minnte for the hardened soldier to disarm the flabby-muscled king, and then Noah fled. Grimly Gideon followed him, until he overtook him upon the top of the tower.

There Noah dropped to his knees and began to plead for his life. But his words stopped and he stared pointing toward the land of Shemlon. Gideon followed his pointing finger and saw distinctly, unmistakably, the advancing body of Lamanites which Noah had seen. And then Noah saw his opportunity for respite, and showed his general how badly in this extremity the people needed the voice of command to which they were used to listening, and Gideon sheathed his sword that Noah might organize for detense.

The word of the invasion spread rapidly and the young men of the court, remembering the gallant days of Zeniff when their fathers had battled with and conquered this same foe began gathering arms and organizing a volunteer army. But scarcely had the work commenced than it was abruptly halted by the terrifying order to flee into the forest.

"Is the king mad?" exclaimed Limhi, when Giddonah brought him the word. "Flight means certain death." But like the rest, he honored the word of the king and joined in the scramble for life. However, unlike the majority of those who had lived at court, he remained long after the first ones had left, and with Giddonah and Gideon stayed near to help the weaklings. So that when the final order of the coward king was given that the strong men should gather about him and leave the women and aged and children to the mercy of the Lamanites beginning to kill the hindermost, Limhi an I Giddonah and Gideon were among those ered the ladies of the court and groupwho scorned to flee. And Racher, and Onidah, calm and courageous, gath-

ed about the three, as though they could offer any real protection.

(To be continued)



Officers, Teachers, and Bishopric of Ninth Ward Sunday School, Ogden, Utah

Reading from left to right, back row: Helen Bingham, Mathal Allen (chorister) and Nellie Jackson. Second row: Elverie Rawson, Leah Jackson, Melba Browning, Eva Porter, Lewie Reeder (organist). May Picket, Ada Wright, Anafred Banford. Third row: Rose Adams, Virgie Drabble, Sanford B. Wright, Vera Hobson, Kenneth Canfield, and Alice Unsworth. Fourth row: Madge Campbell, Dorothy Ballantyne, Rose McFarland, Violet Banford, Lowel Ridges, Wilford Lechemanent, Bailantyne, Rose McFarland, Violet Banford, Lowel Ridges, Wilford Lechemanent, Emily Borenes and June Browning. Fifth row: Ellsworth Wilcox, Leland Monson, David Picket, Louise Browning. Sixth row: Milton Horsley, Wilmont Nelson, Harvey Boyle, Lenore Croft. Seventh row: John G. Teusher, Harriet J. Jackson, W. A. Koldewyn, W. D. Koldewyn and M. M. Bywater. Eighth row, sitting: David F Steele (Ist Counselor to Bishop), W. O. Ridges (Bishop), W. O. Jackson (2nd Counselor to Bishop), A. Glen Wright (1st Assistant Superintendent), W. J. Rawson (Superintendent), F. Jos. Russon (2nd Assistant Superintendent).



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PRESIDENT HEBER J. GRANT, Editor GEORGE D. PYPER, Associate Editor A. Hamer Reiser, Business Manager

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November, 1922 SALT LAKE CITY,

The Parents Class*

In the moral and religious training of children there is absolutely no substitute for the home. The best Sunday School is but an adjunct and its highest service but a supplement to the work of the home.

The purpose of moral and religious training in the homes of the Latter-day

*Topic by Dr. E. G. Gowans, Member General Board, at L. D. S. Union, held at Tabernacle, Salt Lake City, Utah, Oct. 8, 1922.

Saints is the production of groups of healthy, happy, clean, right-minded young people, who know the Gospel of Jesus Christ and whose lives are influenced and determined in their every day conduct by the teachings of the Master—that is who actually live the Golden Rule—who do unto others as they would be done by-who love and scrve God and man.

In the giving of this training the home has come to depend upon the Sunday school as its most efficient help.

The exercises and demonstrations witnessed tonight bear in their exceptional quality evidence of the fact that the Sunday School is entitled to this high place in the estimation of parents.

Now, it is not contemplated in our program of Sunday School work that by reason of the efficient service rendered by the Sunday School parents are to be in any way absolved from the full responsibility of directing the moral and religious training of their children. On the contrary, there has been established as an intergral part of the Sunday School specifically to assist parents in meeting their obligations, a parents' class department represented in the General Board, the stake boards, and the local organizations throughout the Church, the purpose of which is the training and instruction of the parents themselves in their high office as the teachers of childhood and youth, to the end that every home shall become a center of moral and religious training and thereby of spiritual uplift to those whom it touches.

Parents in their role of teachers are made to understand that the most fundamental thing in all teaching is for the teacher to be, not just seem to be, that which he expects his pupils to become. This means that if parents desire religion to become a reality to their children it must first be a reality to them.

The life of health, happiness, cleanness and rightmindeness, devoted to the love and service of God and man, must be a reality to those who would train the young, because many a youth has become a scoffer at religion because of the contrast between the lives and teachings of his parents.

It will be seen by this that efficient parenthood is a great, possibly the greatest objective of education because efficient parenthood means successful training of youth which in turn is the foundation of efficient parenthood among those of the next generation.

Thus will the purposes of God be accomplished in bringing about the happiness, the salvation and redemption of mankind, which is the great purpose of our work not only in the Sunday School with its various departments and its fine organization, but in the Church which has honored us with this call to service as special workers in this great auxiliary organization.

God help us all to do our duty.



Mayten Branch Sunday School, Grenada, California

Brother J. G. Haddock, Grenada, California, writes: "I am sending you a picture of our Sunday School taken on the steps of the Grenada Hotel. We have a branch membership of about 112 souls and we have Relief Society, Sunday School, M. I. A. and Primary associations organized and all doing fairly good work. We are located in the fertile Shasta Valley in Northern California, at an altitude of 2500 feet above sea level. Our branch president is Elder John T. Nielson, a faithful and energetic man. J. G. Haddock and L. N. Stott are his counselors. The Sunday School is presided over by Henry L. Burbank, as Superintendent, with E. M. Horn and B. K. Haddock as assistants. The Juvenile is very much appreciated and we are endeavoring to follow the very valuable instructions contained therein."



THE "NFAR EASTERN" QUESTION

During the last few weeks momentous events have taken place in Asia Minor.

At the close of the world war, the great powers decreed that the Turks were to be driven out of Europe. Thrace was alloted to the Greeks, and a strip of territory on each side of the Dardanelles, including Constantinople, was to be a neutral zone, under the administration of an international commission. These terms were further embodied in the Treaty of Sevres in 1920.

In the meantime, some of the most energetic Turkish patriots who had flocked to Anatolia, in Asia Minor, organized a government of their own, repudiating the sultan in Constantinople, Mohammed VI, whom they regarded as the tool, or puppy, of the allies.. Their first step was to issue a declaration in which they demanded the restoration to Turkey of Eastern Thrace and the control of the Straits. but abandoned all claims to territory occupied by the Arabs. The new Turkish government also decided to resist the Greek aggression in Asia Minor. One of the dominant figures in the Turkish nationalist movement, as it is called, was Mustapha Kemal Pasha. the defender of Gallipoli, where the British suffered so enormously during the world war.

The Greeks, shortly after the return of their exiled king, Constantine, began military operations against the Turks in Asia Minor, encouraged, it has been claimed, by the British government, while the Turks were aided by Russia and enjoyed the moral support of France. At first the Greeks scored success, but all of a sudden, as an avalanche from the mountains, the

Turks, fired by their old-time enthusiasm, burst upon the Greeks and drove them back in wild confusion. On Sept. 9 they captured Smyrna, the Greek stronghold on the Asiatic side of the Ægean Sea. As usual, a massacre of non-combatants, às well as soldiers followed, and the great world powers were helpless spectators of the slaughter of human beings. During a lull in the bloodshed, the great city was set fire to and then the perpetrators of this awful crime reveled in atrocities in the lurid glare of the flames. This was an irreparable disaster to the Greeks.

On Sept. 26, Constantine abdicated in favor of his son, George. Four days later the new Greek cabinet summoned Venizelos to cooperate with them in preventing further disaster. A conference then convened at Mudania, a small village on the coast of the Sea of Marmora, and on Oct. 10, a convention was signed by representatives of Great Britain, France, Italy, Greece and the Turks, by which the latter are given eastern Thrace, while the Dardanelles remain in a neutral zone.

SMYRNA

The ill-fated city of Smyrna is one of the oldest and largest in Asia Minor. Christianity was established there during the life time of the first apostles, and John, the beloved disciple, labored there some time during his ministry. One of the seven churches to which the Revelation of John is addressed specially, was located there. The bishop of Smyrna at that time was the venerable Polycarp. To this bishop or "angel" which word means a "messenger" of the Lord, John was directed to write, in part:

"Fear none of thosy things which thou shalt suffer: behold, the devil shall cast

some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I wil! give thee a crown of life." (Rev. 2:10.)

The prediction in this letter was literally fulfilled by the persecution of Emperor Diocletian which lasted for ten years. It was during this persecution that Polycarp, the "angel" of the church, was burned at the stake, in the year 166. He was "faithful unto death" for when he was offered life and liberty, if he would renounce Christ, he answered: "Eighty-six years have I served him, and he never did me wrong. How, then, can I blaspheme my king, who hath saved me?" And then he was given over to the flames.

THE PROBABLE CONSEQUENCES

The establishment of a new Turkish government in Constantinople will be halled all over the Mohammedan world as a signal victory of Islam over the Christian world. It will re-kindle fires of faith and fanaticism in India, Persia, Mesopotamia, Afghanistan, Arabia, Egypt, Tripoli, Morocco. will be massacres of non-Mohammedans in various places, particularly where the Turks rule, for murder of "infidels" is with them a religious duty. The Smyrna massacre was but one link in a chain that is being forged for the purpose of strangling the socalled Christian population of Turkey. No less than 1,500,000 Armenians and 5,000,000 Greeks have been slaughtered in cold blood by the Turks since 1914, without any provocation at all. This is the statement made by Lloyd George in an address at Manchester, Oct. 14, and it is based on what he called "official testimony." And this slaughter will continue with new vigor. The command to wield the knife and light the torch will go forth from Constantinople secretly, and when the European governments in impotent rage protest and threaten, the high officials responsible will hypocritically

regret that their orders had been misunderstood; or, they will blame outlaws over whom, they say, they have no control. Such has been their practice as long as I can remember, from the slaughter of the Maronites in the Lebanon mountains, in 1860, up to the present time.

The redemption of Palestine may be delayed by this Turkish "success." The Arabs have already protested against the privileges the Jews in Palestine enjoy under the British mandate. The recognition by Turks of the independence of the Arabs, means that the two races will stand together against the Tews in the land of their fathers, if for no other reason, to defy and annoy the British power, their only friend and protector in Europe until they treacherously joined the enemies of Great Britain in the late war.

However, the Lord is over all, and His purposes will be accomplished even if delayed by the mistakes of men. If I understand the prophecy of Daniel (11:44-45) the end of the Turkish rule will come when a sultan shall attempt to establish himself in Jerusalem. Daniel says: "Tidings out of the east and out of the north shall trouble him: Therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

If, as the best commentators hold, -John Newton among others—this refers to the final disposition of Turkish rule, we may expect one more great war, in which mighty hosts from "the north" and "the west" will force the Turks to attempt a last stand in the mountains of Judea. And such a war may be brought about, when everything is prepared for it, as suddenly as the world war. And when it comes, we may know that the beginning of the new era of peace and righteousness is

not far away.



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper Prelude

Note: The registration for this Prelude and Postlude is given in the "Course for Organists" in the Choristers' and Organists' Department of the October issue of the Juvenile.



SACRAMENT GEM FOR JANUARY, 1923

While of these emblems we partake In Jesus' name of for His sake, Let us remember and be sure Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR JANUARY, 1923

Matthew, Chapter 22, Verses 37 to 40

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

PERCENTAGES AND AVERAGES

What part of 240 is 120, expressed in percentages? This is an example of the commonest form of problem involving percentages, confronting Sunday School secretaries. Briefly and simply stated the rule for finding percentages of this kind is: Add two decimal places to the smaller number and divide the smaller by the larger number. For example, 120.00 divided by 240 is .50 or 50%, since the sign % means hundredths. The rule applied directly to a typical Sunday School report problem is: With an enrollment of 236 in a Sunday School and an attendance of 180, what is the percentage of attendance? 180.00 divided by 236 is .76 or 76%.—percentage of attendance. Many secretaries have percentage cards which give percentages at a glance.

Columns numbers 8, 9, and 18 on the Annual Report call for percentages, or stated accurately these columns call for averages of percentages. Therefore, to find what percentages to enter in column 8, "Percentage of Attendance of Officers and Teachers," it is necessary for the secretary to add together all weekly percentages of attendance of officers and teachers for the year as determined from Sunday to Sunday by the application of the simple rule stated above, or by the use of the percentage card, and then to divide the sum or total of all these percentages by the number of percentages added, or by the number of sessions held, assuming that there is a percentage for each session, as there should be. For example, suppose that by adding fortyeight such percentages as 60%, 72%. 70%, 68%, 65%, etc., a total or sum of 3648 is obtained. This number, 3648, divided by 48 (the number of sessions held, there being a percentage for each session) gives 76% as the average percentage for the period covered by the fortyeight sessions.

This principle is the one to apply in determining the average "percent of officers and teachers lawfully excused"—column 9, and the average "Percentage of attendance of pupils, not including Parents' Department" column 8.

The secretary is further concerned with averages in column number 20, which calls for "average attendance in Parents' Department." This does not call for average percentages but for average num-

bers in attendance. Our records call only for the keeping of a record of the number of people attending Parent's Class each Sunday. No enrollment, for the purpose of measuring attendance against it in terms of percentages, is kept in this department. The numbers showing the number of people attending Parent's Class each Sunday should be divided by the number of sessions of Parent's Classes held. The result is the average attendance for the year and it is this figure which should be entered in column number 20.

To determine the average attendance in Parent's Class for the Stake requires simply adding the ward averages.

The questions on the back of the Annual Report in some cases call for the application of the principle here discussed, but most of them call for the application of no arithmetical processes at all.

Your Quota

During the month of November, as announced elsewhere in this issue, all Sunday School workers are called upon to lend their efforts to a campaign to place in every ward of the Church as many subscriptions to the Juvenile Instructor as there are Sunday School workers in the ward. Sunday School secretaries, and there are more than a thousand of them, form a very considerable portion of our total number of officers and teachers. They will, therefore, have a good portion of the success of this campaign to account for. Every Sunday School worker, who is not already a subscriber, has as his personal quota the securing of at least one subscription, either his own or someone else's. Once attained the quota must be maintained, for it would be an empty honor to attain a goal and then let go of it when by one's own efforts it can be maintained. Hence, subscriptions should be kept renewed. The quota everywhere will be attained if the secretaries have their way.

Another Challenge

"September Record of Mesa Ward Sunday School of Maricopa Stake. Howard C. Peterson, Superintendent.

Teacher-Training meetings100%
Union Meeting100%
Weekly Reports to Stake100%
Monthly Reports to Stake100%
Cradle Roll Activities100%
Missionary Roll Activities100%
Dime Fund Collection100%
Juvenile Instructor subscrip-
tions100%
 -
* Total
Average percent for month 99%

"The Maricopa Sunday School Stake Board wishes to challenge any stake board to a ward contest for September or any other month of the future.

G. C. Spilsbury."

Superintendent Spilsbury's address is Mesa, Arizona. He believes in his Sunday School co-workers. He regards them as high-minded, devoted, diligent and efficient. This record does them credit and justice. Other superintendents there are who have good reasons for regarding their co-workers just as highly. Some can submit such evidence as this record is, as proof of the devotion and idealism of their colleagues. Others may have other kinds of evidence, just as convincing. It is a splendid thing to do to preserve such evidence and to use it frequently. It serves well to keep alive the fire of high ideals, steadfast devotion and sound enthusiasm.



CHORISTERS' and ORGANISTS'



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Peterson

PREACHING THE GOSPEL IN SONG

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent."

The Sunday School was established to assist the boys and girls in gaining this knowledge. Its purpose is to bring to them the things that will enable them to "understand and know how to worship, and what they worship," that they may come unto the Father in Jesus' name, and in due time receive of His fullness; not in theory only, but in such manner that the love of God and the observance of His commandments become the impelling impulses in their lives.

Aside from the lesson work, fully half of the Sunday, School session takes the form of an assembly of worshipers, when the members turn their hearts to God in prayer, meditation, and song. The Lord has said that the song of the righteous is a prayer unto Him; therefore our singing is, or ought to be, an act of worship

There is a disposition among us, unconscious, perhaps, to underrate the great permanent value of sacred songs. It was Beecher who said, near the end of a life spent in the ministry: If one had a hundred hymns in his memory, and if for each changing mood he was accustomed to hove to himself some sweet discant of experience, he would not easily be made

unhappy, nor would he wander far from the poth of rectitude." He went even further and declared: If you analyze your religious emotions I doubt not that you would trace them back to the hymns of childhood more than to the Bible. * * * I think the hymns have more to do with forming men's ideas of the promised land than any other literature, not even excepting the Bible itself."

Every experience of a happy youth should have some particular song bound up with it, so that the playing or singing of that song in after life will reawaken that experience and cause it to live again. (Barton). Herein lies the great possible value of sacred song.

In song, religious truth does not come to the child in abstract proportions, but it surrounds and pervades his soul in a thousand living forms: it enters his mind almost unconsciously on pleasing meters, and ere he is aware he has stored up great reserves of strength and soul nour-ishment.

Into our fevered lives we need to admit often the songs of the soul; and many a heart, in the trying hour of fear and doubt, has discovered light on the way, radiating from some song that had long lain in memory. Such has been, is now, and will continue to be, the blessing attending the songs of the Sunday School.

There is not a single truth of the Gospel taught in the Church that has not been

glorified in songs of the Snnday School. Some great themes have been sung about in the Sunday School more impressively than they have been preached, especially to little children. Possibly the Sunday School has done more to glorify the Word of Wisdom than any other single agency in the Church, and the good old song, "In Our Lovely Deseret" has rung down the years since the days of George Goddard, preaching this important law to the youth of Zion.

If our children grow up to appreciate the ordinance of the Lord's supper, they will have heard more about it in Sunday School than anywhere else, and if there is one theme that is treated with beauty and impressiveness in our songs it is this one. And so we might go on down the category and we should find that there is a vast treasure of religious truth beautifully told in word and music in our songs.

A celebrated writer said some years ago, in contemplating the possibility of song as a medium of conversion: "Let the youths and children of our churches live in such influences; let religious truth be charmed into their souls by the power of sacred song, by the strong sympathy that unites all hearts in one tide of feeling before God; let these be the influences, Sabbath after Sabbath, until the age of reflection and doubt and recepticism shall come, as come it must; and we need not fear that they will be found unprepared for the trial. Divine truth will have become entwined with so many affections and remembrances that it will not be rooted out. For our-selves, we would rather commit our child to such influences, in the hope of his having ultimately an abiding Christian faith, than obtain for him, if we could, the most elaborate instruction, in purely doctrinal form, which man could give or child receive."

Discussion

- 1. Examine and discuss each of the quotations given above.
- 2. Can any of you recite experiences, either of your own or any one else's that bear out these sentiments?
- 3. Review the fundamentals of a true Latter-day Saint's character and endeavor to find a song, or more than one if it be posible, which teaches one or more of these principles.
- 4. Are you, as chorister, making the most of this great opportunity?
- 5. How might the choristers do more than they are now doing to preach the Gospel in song?

COURSE FOR ORGANISTS

By Tracy Y. Cannon

Lesson XIV. Arranging Piano Music for the Organ

Frequently sacred song accompaniments that are written for the piano do not sound well when played upon the organ unless they are changed to meet the limitations of the mechanism of the organ. It is proposed to give in this lesson a few of the most usual examples of strictly piano passages and show how they may be adapted to the organ.

Passages like Fig. 1 require in the piano the use of the damper pedal to give a sustaining effect.





As the tone of the organ ceases the moment the key is released this passage would sound thin and ineffective unless the tones are sustained as in Fig.

۷.



In a passage like the following (Fig. 3) a chord sustaining the harmony may be inserted and the low G in the left hand part omitted when played on an organ without pedals.

Fig. 3





Fig. 4



It will be seen from the examples given that sustaining the tones of the chord has much the same effect on the organ as using the damper pedal has on the piano.

In order to preserve the character of a passage like the following, written for the piano,

Fig 5



it should be played on the organ by sustaining some of the notes while striking others. In this example it will be effective if the two outer notes be sustained and the inner notes repeated. The sutained notes will give the piano damper pedal effect and the repeated notes will preserve the character of the music. Fig. 6



Repeated chords in quick succession, often sound choppy. Unless the chords are to be played staccato, execute the following passage

Fig. 7



like this:

Fig. 8



Figure 9 shows a common form of accompaniment.

Fig. 9



If it were not changed the effect would be poor.

By transporting the chords to the left hand and by sustaining part of the tones of the chords with a light registration in the right hand, a delightful supporting effects to the harp like chords is obtained.

Fig. 10



A passage like the following is impossible on the organ without modification.

Fig. 11



The right hand part need not be changed but the left hand part may be effectively executed like Fig. 12.

Fig. 12



A tremlo like that shown in Fig. 13

Fig. 13



should be played holding the outside notes and making a tremolo of the in-side notes with the position of the chord altered to come within the reach of the hand.

Fig. 14



Examples might be multiplied but those here given should serve as a guide to the intelligent organist. It is very difficult to transcribe centain accompaniments for the reed organ as it requires a knowledge of harmony and much practical experience. There are, however, many accompaniments originally written for piano that can be made very effective on the organ by making slight changes like those suggested in the examples here given, but the harmony and the intention of the composer should not be destroyed.

It is suggested that some sacred song known to the class—"The Holy City" for example—be discussed and thus make a practical illustration of some of the examples given in this lesson.

The Disease Called Touchiness

If those who suffer from personal sensitiveness knew its destructive power, they would leave no stone unturned to be free from it. There is no abnormal state of mind, habitual or otherwise, that will not have all the wind taken out of its sails if we meet it with a true and positive remedy from our own wills. When your feelings are hurt, do not act, speak or think from the painful sensation, but go on doing what your mind has recognized to be wise at times when you were free from wounded feeling. Tell yourself it is only your love of admiration which is hurt. Look the selfish cause why your feelings are hurt squarely in the face, and refuse to have anything to do with it. Turn the experience into practice toward getting free from personal sensitiveness.—Annie Payson Call.

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd .

LESSONS FOR JANUARY, 1923

THEOLOGICAL DEPARTMENT

Jan. 7 .- Promotions, testimonies.

Jan. 14.-Introduction.

Jan. 21.-Chapter 1 of text.

Jan. 28.—Chapter 2 of text.

Text:—"The Apostles of Jesus Christ," by Edward H. Anderson.

(See also Theological Department, this issue.)

INTERMEDIATE DEPARTMENT .

Jan 7:-Promotions, Testimonies.

Jan. 14: Chapter I of Text.

Jan. 21:- Chapter 2 of Text.

Jan. 28:- Chapter 3 of Text.

Text: "A Young Folks' History of the Church," by Nephi Anderson. (See first Intermediate Department, First Year, this issue.)

PRIMARY DEPARTMENT

Jan. 7:-Promotions.

Jan. 14:-The Creation.

Jan. 21:-The First Parents.

Jan. 28:-Two Brothers.

Text: "Stories from the Old Testament." (See Primary Department, this issue.)

NOTES FROM THE MISSIONS

California Mission

Eight new Sunday Schools were organized between January and July—the last being Stockton, Burlington and Oakland—bringing the number of schools in the mission up to 50.

Additional Teacher-Training classes are being organized, which classes are now teaching 1100 teachers and assisting them to better fulfil the splendid work they have been called to.

On July 9th the Boyle Heights Sunday School of Los Angeles branch observed the first anniversary of its founding with a program of song, instrumental music and inspirational talks, all rejoicing in the remarkable growth and achievements of the school in the short period of one year. The increase in numbers was

shown to be 122 per cent. The school owns a full complement of Sunday School books, a Sacrament set and has \$100 in bank. This fund is to be contributed toward the building of a chapel.

The Los Angeles Convention was held on July 16th, when Sunday School workers of Alhambra, Boyle Heights, Garvanza, Huntington Park, Hollywood, Los Angeles and Ocean Park, with their branch presidents attended. Over 75 per cent of the Sunday School officers and teachers were present, the total attendance being about 700. Department meetings were held under competent supervisors and great interest was shown.

On July 23rd the Long Beach Conference Convention was held in the Long Beach chapel, with an attendance of 325, including the Conference and all branch presidents. Ninety per cent of the Sunday School officers and teachers attended. This conference includes Long Beach, San Pedro, and Santa Anna. Department work was conducted including an interesting Teacher-Training class.

Eastern States Mission

A comparative report of the Sunday Schools of the Eastern States Mission, covering the first half of the present year, makes interesting reading and show a commendable state of activity.

show a commendable state of activity. The Black Creek, N. Y. school had an average attendance of 85 1-3 per cent; Albany, N. Y. 84.6 per cent; Providence, R. I. 62 per cent and New Haven, Conn. 80.8 per cent, while six other schools ran between 70 and 80 per cent, and five others between 60 and 70 per cent.

Mission Superintendent of Sunday Schools, Elder George W. Ashton, reports that the inauguration of these reports had resulted in more careful record keeping, and brought an increase in attendance through the friendly rivalry induced by these comparative reports.

Superintendent Ashton also reports the holding of successful Sunday School Conferences, in which local workers have taken great interest, and through which they have been brought to realize more fully that their school is one of the great system of Sunday Schools conducted by the Church throughout the world, and inspires in them a more earnest desire to be in harmony in lesson work and all activities with the rest of the schools.



Henry H. Rolapp, Chairman; Howard R. Driggs, N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

JANUARY WORK

First Sunday, January 7, 1923

Testimonies

Lesson Work for Second and Third Sundays

General Topic-The Needs of Youth

Read Cope's "Religious Education in the Family," chapter XVIII.

Topics for Discussion

Chapter XVIII-Children the School

What ought parents to know about public-school life?

2. In visiting a school what may the parent do to acquire information in the proper way?

3. How may the home cooperate with

the school?

4. What degree of instruction in morals ought the school to give?

5. In what way does the school best help in moral training?

6. What do you know about the conditions on the playground of your own school?



John M. Mills, Chairman; Geo. H. Wallace,

First Year-The Apostles of Jesus Christ

The work for the year 1923 Note: in this class will be a study of the lives of the Apostles of Jesus Christ, by Edward H. Anderson. A very good reference text is "Ancient Apostles" by Superintendent David O. McKay. Other reference texts are listed in the text to be used.

JANUARY 1923

First Sunday, January 7, 1922 Promotions, Testimonies.

Second Sunday, January 14, 1923 Introduction

Aim: From the study of the lives of great and good men comes some of our greatest inspiration.

Name and consider the Elements of character which make for greatness in the lives of leaders.

Which man better serves his fel-

The worldly wise or manmade man, or

The spiritualized or made man?

II. Particularize the outstanding characteristics of the spiritual and religious leader.

Robert J. Judd, and Albert E. Bowen

- a. Why was Christ the greatest spiritiual leader the world has known?
- 111. Plan and organization are essential to the accomplishment of the purposes and the realization of the ideals of all great leaders.
 - Government of the state.
 - Government of the Church.

Third Sunday, January 21, 1923

Chapter I

See also "Ancient Apostles" Chapter

Aim: That man serves best who best fits into the machinery established for the working out of God's promises.

The Land of Palestine.

- . The River Jordan. The Sea of Galilee and the Dead
 - Compare with our Jordan River-Utah Lake-Great Salt Lake.
- II. Christ commences His ministry.
 - a. He at first worked alone.
 - The need of help and organiza-
 - For present support.
 - For the perpetuation of the Gospel plan.
- 11. Christ chooses His Apostles.
 - a. Meaning of the word "apostle."

b. The mission of a man chosen to be one.

1. His power and authority.

IV. Compare the call of an apostle today with the call of an apostle in Christ's time.

Fourth Sunday, January 28, 1923

Chapter 2

Aim: The greatest gift to man is the authority of God Himself.

I. The apostles instructed and sent forth.

a. Study in detail the instructions given. Have the class, through assignment or otherwise, fix in their minds these instructions.

Manner of their going—dependence upon the Lord.

c. Travel in pairs.

II Their return.

a. During their absence John the Baptist killed.

b. Their report to the Master.

1. Study carefully the important items of their report.

Advanced Theological

The Book of Doctrine and Covenants To The Teacher and Student

1. The purpose of this outline of study is to make the student familiar with the history, contents and purpose of the book of Doctrine and Covenants. The following lessons do not furnish an outline for the study of early Church history, or for a complete exposition of the beliefs of the Church of Jesus Christ of Latterday Saints. The lessons are confined strictly to the contents of the book, and to associated historical events; when therefore, the book deals meagerly or fully with any subject, the lessons do the same.

2. With very few exceptions, the references in the following lessons are to the book of Doctrine and Covenants, History of the Church, Volume I (H. C. 1) and Cannon's life of Joseph Smith (C. J. S.) Where no letters precede a reference, the book of Doctrine and Covenants is always understood.

3. Some of the subjects in divisions I and II are discussed more fully, perhaps in other works than in those above mentioned; but the possibility of confusing the student has led to the rejection, except in a few cases, of all refer-

ences outside of the books selected to be

the guides.

4. To the teacher it will be a simple matter to add to the references in divisions I and II. For this purpose, no better assistance can be had than Jenson's Church Chronology (last edition) and Historical Record. In fact, the life of Joseph Smith, the Prophet, in the Historical Record, is of exceptional value to the student of the book of Doctrine and Covenants.

5. The mistake must not be made, of assuming that lessons 3-10, which look formidable, are intended as a study of the contents of the revelations; neither must it be imagined that the details of Church history belong to these lessons. They are intended to furnish, simply, a rapid survey of the historical associations of the revelations, in which doctrinal and personal sections may be passed over by mere mention, while the special historical events that led to the giving of the revelations are briefly emphasized.

6. An outline of the kind which follows, requires careful preparation on the part of the teacher. A general knowledge of the subject in hand will not suffice a specific knowledge of what the book of Doctrine and Covenants has to say about it, is demanded by this course

of study.

Division One-Introductory

Lesson I. The origin of the book. Lesson 2. General contents.

Division Two—The Historical Setting of The Revelations

Lesson 3 First division—secs. 2-20-1823
—April. 1830.

—April, 1830. Lesson 4 Second division—secs. 21-37— April, 1830—Dec., 1830.

Lesson 5 Third division—secs. 38-56— Jan., 1831—June, 1831.

Lesson 6 Fourth division—secs. 57-81, 1 and 133—July, 1831—March, 1832.

Lesson 7 Fourth division—continued.
Lesson 8 Fifth division—secs. 82-101—

April, 1832—Dec., 1833. Lesson 9 Sixth division—secs. 101-112, Lectures on Faith—Feb., 1834—July, 1837.

Lesson 10 Seventh division—secs. 113-132, 135, 136—March, 1838—Jan., 1847.

Division Three—The Message of the Book

Lesson 11 Section 1—the preface. Lesson 12, The Giver of the Revelations—God.

Lesson 13 The Giver of the Revelations —God, continued.

Lesson 14 The Giver of Revelations-God, concluded.

Lesson 15 Jesus Christ and the atone-

Lesson 16 Priesthood.

Lesson 17 Priesthood-the Aaronic.

Lesson 18 Priesthood-the Melchisedek. Lesson 19 God's Church and chosen peo-

Lesson 20 Laws and ordinances of the Church—faith.

Lesson 21 Laws and ordinances of the Church-repentance.

Lesson 22 Laws and ordinances of the

Church—baptism.

Lesson 23 Laws and ordinances of the Church—the gift of the Holy Ghost.

Lesson 24 Laws and ordinances of the

Church—Sacrament—gifts the Spirit.

Lesson 25 Laws and ordinances of the Church-corect living.

Lesson 26 Laws and ordinances of the Church-correct living-knowledge-

wisdom.
Lesson 27 Laws and ordinances of the Churcsh—law—civil governments.

Lesson 28 Laws and ordinances of the Church—Sabbath—praper—fasting. Lesson 29 Laws and ordinances of the

Church-marriage-children.

Lesson 30 Laws and ordinances of the Church—united order—tithing.

Lesson 31 Laws and ordinances of the Church—the poor—the Word of Wis-

Lesson 32 The last days—Christ's com-

Lesson 33 Zion and the Millennium. Lesson 34 Salvation for the Dead-Tem-

Lesson 35 The resurrection—the final

judgment-the end of the earth. Lesson 36 Life hereafter.

Lesson I.-Origin of the Book

I. Compilation of the revelations. H. C. I., 104.

The conference at Hiram, Ohio, Nov. 1, 1831. H. C. I., p. 221, 222.

The testimony of the truth of the book. H. C. I., p. 125. 126—sec. 67:4-9.

The testimony of the witnesses. H. C. I., p 226.

The conference at Hiram, Ohio, Nov. 12, 1831. H. C. I., p. 234-236.

The bearers and stewards of the book. Secs 69, 70.

The council at Independence, Mo., May 1, 1823. H. C. I., p. 270. The assembly at Kirtland, Ohio, Aug.

17, 1835. Historical Record, p. 423. C. J. S., p. 189.

Division into verses, and addition of footnotes. Historical Record, p. 52.

Lesson 2-General Contents

The lectures on faith. Doc. and Cov., p. 1-75. Old Edition.

Revelations, visions, etc. Doc. and Cov., p. 76-492. Old Edition.

Kinds of revelations

a. To individuals, examples, secs. 14, 17, 126.

b. To the whole Church, for aiding in organization, example, sec. 18. Doctrinal information, secs. 19,29. Direction of affairs, secs. 48, 69, 94. Comfort and cheer, sec. 90. Various matters of interest, secs. 7, 40, 74.

Dates of the revelations. Number given before the organization of the Church. Number given during the first five years after. The number remaining.

Where the revelations were given. Number in New York state? Number in Ohio? Number in Missouri? Number in Illinois? The number remaining.

How the revelations were given. Secs. 2, 13; P. P. Pratt's Autobiography, p. 65, 66.

The seal of the book. 135:1.

First Division—Secs. 2-20— Lesson 3, 1823—April, 1830

1 Section, Number 2.

The first vision, P. G. P., Ext. Hist. J. Smith II, p. 84-88; H.

C. I., p. 2-6; C. J. S., ch. 3. Visits of Moroni, P. G. P., Ext. Hist. J. Smith, II, p. 88-95; H. C. I., p. 10-18; C. J. S., ch. 4-7.

The begining of the translation of the Book of Mormon.

The loss of the first manuscript, Sec. 3; H. C., I, p. 20-23; C. J. S., p. 57-59.

A new translation commanded, sec. 10;* H. C., I, p. 23-28.

The three witnesses.
a. The promise, sec. 5; H. C., I, p. 28.

Named, sec. 17; H. C., I, p. 52.55; C. J. S., ch. 11.

Early believers.

The Prophet's father, sec. 4., H. C., I, p. 28.

^{*}Section 10 should be dated July, 1828 (see Hist. of Church, 1, p. 23.)

- b. Oliver Cowdery, secs. 6, 8, 9; H. C., I, p. 32-38.
- c. Hyrum Smith, sec. 11; H. C., I, p. 4-46.
- d. Joseph Knight, sen., sec. 12; H. C., 1,, p. 47-48.
- e. The Whitmer family, sec. 14-16; H. C., 1, p. 48-51; C. J. S., ch. 10.
- 5. The restoration of the Aaronic Priesthood. Sec. 13 P. G. P., Ext. Hist.
- J. Smith, II, 98-101; H. C., 1, u. 39-42; C. J. S., p. 61-63.
- Instructions relative to building up the Church.
 - a. The Twelve Apostles, etc., sec. 18; H. C., 1, p. 62-64; C. J. S., p. 73, 74.
 - b. Church government, sec. 20; H. C., 1 p. 64-74.
 - c. Important doctrines, sec. 19; H. C., 1, p. 72-74.



Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks, T. Albert Hooper and Alfred C. Rees

LESSONS FOR 1923

During this year pupils from 13 to 16 years inclusive will study in the beginning class of Second Intermediate Department "A Young Folks History of the Church", by Nephi Anderson, and in the advanced class "What it Means to be a Mormon." by Adam S. Bennion. These classes are to be known as First and Third Year classes. Where there is only one Second Intermediate class it will undoubtably be one just promoted from First Intermediate and will take the first year's work (Church History) or a third year class in which case they will study "What it Means to be a Mormon." If the class was promoted from First Intermediate Department last year and studied the Book of Mormon, even though they are now only in their second year in this department, they can go on with the third year's work. In their fourth year they will study the lessons outlined for the first year and be promoted to Theological Department on completion of the work. They were irregularly promoted and to avoid confusion should go forward as indicated to prevent a worse mixup.

Use every effort to inspire each pupil to have a text. Appeal to his pride of ownership. Ask the parents to cooperate or have pupils give an entertainment to secure texts and then use them. Prepare your work so that the children will be compelled to do most of the work and to use the text. In order to do the most effectual work you must

have books in your class. Books that are in the family and used by other brothers or sisters two or four years ago should be used by the younger brother or sister this year.

First Year—Church History LESSONS FOR JANUARY

First Sunday, January 7, 1923 Promotions, New Roll, Testimonies.

Second Sunday, January 14, 1923

Pupil's Text: "A Young Folks History of the Church" by Nephi Anderson, Chapter I. Supplementary references for teacher: Introduction to History of the Church, Vol. I; "The Great Apostasy," Talmage; "New Witness for God," Vol I, Roberts; "One Hundred Years of Mormonism," Evans; "Brief History of the Church" Talmage. Lecture XI; Page 201-207.

LESSON I

Chapter I.

America, O wondrous land!
America for me!
Designed of heaven—it's shining strand
To fulful God's destiny.

Outline your lesson to fulfil the promise of the title. Try this year to make the lessons biographical. Evolve your lesson around some great character. Make

him stand out in positive fashion as one

to be admired.

Show that America is a choice land above all other lands. It is God's promised land. Going in a strip up and down the earth it is geographically favored.— Book of Mormon I Nephi, 2:20. Three times it has been reserved for God's people only to be lost through disobedience. The fourth time is our own day. Are we to preserve it through righteousness and the ideals of brotherly love? A great message as plain as day for the latter-day work. Who is the outstanding character? Will you make it Columbus chosen from among the Gentiles. (I Nephi, 13 Chapter) or will it be the American patriots? Which one? The constitution was established at the hands of wise men raised up for that purpose, (Doc. & Cov. 101:77-81. See the series of articles recently apearing in the Deseret News entitled "The Short Constitution.")

America to be a land of Zion under certain conditions, (Doc. & Cov. 119:6; Book of Ether, Book of Mormon, 2:12—9:20.) The great apostasy took the Lord's chosen authority from the earth. It was to be restored to a new people in a new land, with new ideals. The people to whom it had been formerly entrusted were astray. (Isaiah 24:6; Jer. 1, 13; Amos 8:11,12; Matt. 5:19.) The gospel was eternal and unchangeable, (Eph. 4:5; Gal. 1:6-9). America, the promised land, (Gen. 49:22-25: Deut. 33:13-16; I Nephi 2:20; Ether 9:20; 2:12.)

Make your own outline: Let your aim support the title. Do not preach. Get the children to search out the scripture passages and read them aloud in the class to support your point.

Third Sunday, January 21, 1923 Lesson II—Chapter II

Joseph Smith of humble birth, Chosen of God for His sterling worth.

Outline your lesson to emphasize the above title. Make you lesson biographical. Bring out the adorable qualities of a young boy thinking high-minded thoughts—great spiritual truths, noble conceptions. Make of it a simple story of a beautiful life. Let it develop progressively and naturally, human like, use the supplementary texts mentioned in lesson one.

Although Joseph Smith was an unusual spiritual character he had human failings and God's favor depended on the man. Joseph ordered his life in conformity with the guidance of the Holy Spirit

which prompted him. When he failed to listen to its promptings he failed in his purpose. He kept in close harmony with the divine guide. We can all do the same.

In answer to his supplication, Joseph was rewarded with a revelation which really surprised him. It is significant in that it proved (1) that God had not ceased to communicate with His children, (2) that our Heavenly Father claimed Christ as His Son and that the resurrected Christ and His Father are real tangible beings capable of taking interest in the affairs of men. (3) That the real Gosepl was to be returned to earth. (4) That Joseph Smith through faith would be the instrument through which it would be restored if he proved his faithfulness to the trust.

Memorize James 1:5.

. Heed the foot note at the end of the lesson.

Make your own point of contact, the child's own spiritual longing and his knowledge of American History.

Have you consistently developed the aim of your lesson and proceeded through the lesson to a splendid climax at the end?

Fourth Sunday, January 28, 1923 Lesson III—Chapter III

Moroni, the Messenger from on High

Review the lesson for last Sunday. Connect closely with the lesson for today. Go somewhat in detail in establishing the identity of Moroni. Trace his history. (See Dictionary of the Book of Mormon) Book of Mormon chapter 8, Sec. 129, Doc. & Cov.

Why was Mormon shosen?

What message did he have to deliver? Have pupils hunt up the references in the scripture and read them. Isaiah 11; Joel 2:18-32.

How did Moroni deliver his message? Build up the lesson around Moroni as God's messenger and show how Joseph's simple faith made him companionable and trustful of his parents. The faith of the father in supporting his son built him up and helped him to be worthy of the divine trust in him.

Joseph's simple life and humility and his consciousness of the need of further assistance led him to sincere prayer. Not that he had done anything bad or particularly wrong but that he needed guidance. He was older by three years and was at the age when he was aware of his shortcomings. The answer came. How confiding of him to tell his father, how honest was his father with the boy!

Moroni announced the fulfilment of scripture in the coming of Elijah the prophet to turn the hearts of the children to their fathers and introduced the idea of vicarious work for the dead.

What caution and wisdom did he leave

with Joseph?

Third Year---"What it Means to be a 'Mormon'"

Text Book, "What it Means to be a Mormon," by Adam S. Bennion.

The Gosepl of Christ as taught in Mormonism, is a real, active live and practical thing. Mormonism is a gospel for Monday, Tuesday, and every other day of

the week, as well as Sunday.

There is something about Mormonism that is different from any other religion on earth. There should be a difference, too, in the lives of those who have espoused the gospel; something that vitalizes their daily lives, something that makes life real and serviceable.

What are these things? What is true religion? What is Mormonism? What does it really mean to be a Mormon?

These are the things that we hope to help the pupils to understand in the study of this subject. Those teachers who have previously taught this subject will already have a vast fund of material that will make their teaching interesting and with little effort can add many vital details to drive home the truths and beauties of the lessons.

The teachers should be thoroughly familiar with the subject matter in the text book; and should then draw on other good books, the experiences of their own lives and the experiences of others to enrich their teachings. The boys and girls should be encouraged to recall their experiences, and to get anecdotes and illustrations from their older acquaintances in the Church.

Remember, teachers, a thorough pre-paration, accompanied by prayer to insure the assistance of the Spirit of the Lord, will mean not only successful Sunday School teaching, but a real joy in that teaching. (See November, 1920 Ju-

venile.)

First Sunday, January 7, 1923 Promotion Day

Second Sunday, January 14, 1922 Before this time the teacher should

have read the entire text book through and should be familiar with the year's course in a general way.

We suggest that this day be devoted to making a survey of the subject for the pupils. Give them an insight into the course. Point out the object of the course and show them the advantages of discussing such subjects as those treated in their text. Urge them to become the owners of text books, and use them. A proper presentation of the year's work at this time will aid materially in as-suring the success of your class for the

Lesson I.-Why Are You a Mormon? Third Sunday, January 21 1923

entire year. Try to have the pupils do

Text—Chap. I. "What it Means to be a Mormon."

How many of the boys and girls really know why they are Mormons?

What is a Mormon?

most of the work.

Discuss with the boys and girls the origin of the term "Mormonism."

The boys and girls in this class should have now been through the course of Church History and the Book of Mormon, and will know some of the reasons the earlier Saints had for beliveing as they did. Draw on this fund of information.

Refer them to other books, such as "Why I am a Mormon," by Wm. A. Morton; "Leaves from My Journal," by Wilford Woodruff, and any missionary tracts that you can obtain.

Have them relate testimonies that have impressed them, either their own or those of other members of the Church.

Fourth Sunday, January 28, 1923

Lesson II-Why a Religion At All?

Text—Chap. II of the text book.

Teachers, use the questions at the end of this chapter in developing this les-

Have some pupils look up the meaning

of the word religion.

What great historical characters do you know who were truly religious?

Two good books to refer to are, "A Religion Worth Having" by Carver, and "Fundamentals of Prosperity" by Babson.

If the pupils will read the text of this lesson a real interesting discussion will be the result. Use the text book in your class."





George M. Cannan, Chairman; Jasiah Burrows, John W. Walker and Adam Bennion

First Year--Book of Mormon

LESSONS FOR JANUARY

The Story of the Nephite People

(Outlines by Wm. A. Morton)

First Sunday, January 7, 1923

Promotions, Testimonies Second Sunday, January 14, 1923

Lesson I-The Revealing of the Book of Mormon

I. The Angel Moroni Sent to Joseph Smith. In the lesson today we will learn how the sacred history of the Nephites was revealed to the boy prophet, Joseph Smith, One night, in the month of September, 1823, Joseph retired to bed as usual. As he lay there his thoughts wandered back to the morning when, in answer to prayer, the Father and Son had appeared to him. He felt that he would like to know if the Lord was still pleased with him. He began to pray, be-lieving firmly that his prayer would be answered. And so it was.

2. While Joseph was praying a bright, heavenly light entered the room. The light increased, and in a few minutes the little bed-chamber was filled with it. On looking up, Joseph was greatly startled. Close beside his bed stood a heavenly messenger, his feet a short distance from the floor. This holy being was the angel Moroni. He had come with a very important message from the Lord.

3. The angel was clothed in a robe of spotless white. His head, hands and feet were bare. He called Joseph by name, and then hegan to tell him about name, and then began to tell him about a great work which the Lord had marked out for him. He told about a wonderful history which had been hidden from the world for hundreds of years. It was written in a strange language, upon metallic plate's, and was buried in the hill Cumorah, not far from Joseph's home. It was a history of the people who lived in this land long before and after the time of the Savior.

4. The angel said that in the course of time the Lord would permit Joseph to take the plates from their hiding place. He would also help him translate the writing upon them into the English language. Then the book would be printed and taken into all the world, and the people would learn about the wonderful things which the Lord had done among the early inhabitants of this land. When Moroni had delivered

his message he departed.

5. As Joseph lay thinking over what had taken place the light again entered his room. Then Moroni appeared the second time and repeated all that he had said before, adding some things. He then took his departure, but in a short time re-appeared and delivered the same message. He told Joseph that when he received the plates he would have to take great care of them, and hold them as a sacred gift from God.

Third Sunday, January 21, 1923

Lesson 2. Joseph Receives and Translates the Plates

I. Joseph Visits Cumorah and Views the Plates. In the previous lesson you learned about the angel Moroni appearing three times to Joseph Smith and about the wonderful message he brought him. After breakfast the next morning Joseph accompanied his father to the field, but he was so weak that he could not work. His father, seeing that he was not, feeling well, told him to go

2. Joseph started for the house, but in climbing a fence his strength failed him, and he fell helpless to the ground. He lay unconscious for some time. When he recovered he looked up and saw Moroni standing beside him. Moroni told Joseph to go back to his father and to tell him all that had taken place.

2. Mr. Smith listened to his son's story with great interest. He told Joseph that what he had seen and heard was of God and that he must do all that the angel had told him to do. By this time Joseph felt better and he started for the hill Cumorah. On arriving at the hill he went straight to the place where the plates were buried. The spot had been shown to him in vision the night before. He saw a stone just a little above the ground. With the aid of a leaver, he raised it, and there in a box made of flat stones lay the sacred his-

4. Joseph put forth his hands to take the plates, but just then Moroni appeared and stopped him. Moroni told Joseph that the time had not come for him to get the record. He would have to wait four years. At the end of that

time, if he had been true and faithful, the Lord would permit him to take the

- 5. Joseph put the stone lid back on the box, covered it over as before, and returned to his home to begin the work of preparing himself for his great mission.
- 6. Finally the time came for Joseph to get the plates. It was the 22nd of September, 1827. With feelings of joy and fear Joseph started for Cumorah. At the hill he was met by Moroni. The cover was taken off the stone box, the sacred record was lifted from its hid-ing place and placed in Joseph's hands.
- 7. Joseph carried the plates to his home. The Lord helped him to translate the writing on them into the English language. Then the Book of Mormon was printed. It has been published in various languages, and the hearts of tens of thousands of peopl. have been made to rejoice through reading it.

Fourth Sunday, January 28, 1922

Lesson 3. Lehi, the Man That Saw God

Text: I Nephi 1: 2:1-5.

Jerusalem,

1. Description of.

- Also called the Holy City. Why?
- II. Lehi and his family.1. Names of members.2. Lehi a godly man.

3. Greatly blessed of the Lord, both

- spiritually and temporally.

 III. Condition of the people of Jerusalem.
 - 1. In a state of awful wickedness.
 - 2. They had mocked and stoned the prophets and had put some of them to death.
 - The anger of the Lord was kindled against them.
 - and its inhabitants city threatened with destruction.
- IV. Lehi's prayer in hehalf of Jerusalem and its people.
 - 1. Lehi's love for Jerusalem and the Jews.

 - His prayer.
 Fire from heaven.
 Remarkable visions.
 Their effect on Lehi Their effect on Lehi.
- Other Visions..
 - 1. Lehi's vision of God.
 - 2. Visions of the Savior and His apostles.

3. What Lehi read in a book.

VI. Lehi as a missionary.

1. Lehi preaches to the people of Jerusalem.

They reject his message.

- 3. Lehi mocked; his life threatened. 4. Lehi rewarded for his faithfulness.
- VII. Lehi and his family leave Jerusalem. 1. Lehi commanded to leave Jerusa-

lem.

2. Preparations for the journey.

3. Lehi and his family leave their home and all their riches and start for the wilderness.

Third Year--Life of Christ

Text: "A Life of Christ for the Young," by Weed.

First Sunday, January 7, 1923

Promotions, Testimonies

Second Sunday, January 14, 1923

Lesson I. "The Land Where Jesus Lived" and "Sheperd's Plain'

Chapters I and II Weed's Life of Christ for the Young.

The teacher should read in addition to the text book, those chapters in the Gospels of the New Testament which give light on the scenes described in each lesson. Get all the information you can, also from other good books, such as encyclopedias or books of travel that describe Palestine and its people, particularly in ancient days.

Third Sunday, January 21, 1923

Lesson 2

Lesson 2 will embrace Chapters III and 1V in Weed's "A Life of Christ for the Young." The subjects are "The Manger of Bethlehem" and "The Infant Jesus in the Temple.'

Fourth Sunday, January 28, 1923

Lesson 3

Lesson 3 will embrace Chapters V and V1 of Weed's "A Life of Christ for the Young," the subjects being, "The Star of Bethlehem," and "The Flight into Egypt."



Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Bessie F. Foster and Mabel Cook

To the Primary Teachers:

Permit us to join you in wishing the boys and girls who have composed your class during the last two years past, and who are now leaving you, God-speed in the progressive lessons of our Sunday School, and in welcoming the graduates from the Kindergarten Class, who, with eager minds, hopeful spirits and loving hearts will now come into your class and under your influence "for good or ill" as you may determine.

As you greet your new pupils look into each bright eye and ask yourself the question "What are God's purposes concerning this child and how can I cooperate with Him in working out those purposes? How can I best aid in moulding his character, in developing this precious soul, in guiding his footsteps in the path of safety and salvation?" With such a thought in mind and prayer in heart, God will answer as the Sabbaths come and go and you shall see such development as will make your hearts glad and more than repay you for all the time and effort you shall give.

While it would be well to use some of the methods and songs the children were used to in the Kindergarten Class, yet familiarize them with primary Class methods and songs as promptly as wisdom dictates, thus causing them to feel

they have been promoted.

The lessons for the next nine months will be "Stories from the Old Testament" from the little book of that title which many teachers have, and which are also given as "Part 1" in "Bible and Church History Stories," just published by the General Board, and which contains the full two years' course covering "Stories from the Life of Christ" as Part 2, and "Church History Stories" as Part 3.

We feel that in all fairness to your class and to yourself, you should have and use one of the two books mentioned above, and if you have neither that you secure the complete book without delay and read the stories in Part I before commencing teaching the first lesson in order to grasp the significance of the whole series, note how they develop the great objectives of the course and thus be able to have those great objectives in mind in the preparations and presentation of each lesson.

Read the Preface first and take the suggestions to heart. Read the "Fore-

word" carefully, and, let us repeat, keep constantly in mind in both preparation and presentation that the "Great Objectives of Stories from the Old Testament"

"That God is our Spiritual Father," the Creator of the heavens and the earth and all that in them is; "that he sent us here that we might learn to do His will, to gain a knowledge of Him, and to prove our love for Him by obedience, by service and by the cultivation of those moral and spiritual virtues through which we may grow to be like Him. Thus may we be prepared to accept the perfect revelation of God and His plan in Jesus Christ and His life."

While we shall present in our department of this magazine the lesson number, title, text, reference, aim, memory gem and outline for the months of January and February, we shall assume that by that time every teacher will have secured a copy of our little book and that it will not be necessary to give more than the lesson number and title, as our book will give that and all else named; please govern yourselves accordingly.

God give you joy of accomplishment

and His approval.

Your Committee

First Sunday, January 7, 1923

Promotions

Second Sunday, January 14, 1923 Lesson I.. The Creation

Tert: Gen. 1; 2:1-3; Pearl of Great Price, Moses 2; Abraham 3:22-28; 4.

Aim: Love and reverence for God are shown by loving and revering what He has created.

Memory Gem: "God saw everything that He made, and behold, it was very good."

Outline:

. Council in Heaven.

. Our spirit in heaven.

2. The great plan.

- I. God's command.
 - 1. Chaotic state of matter.
 - World takes definite form.
- 3. Darkness on the deep.
- 111. Periods of creation.1. Earth and water.
 - 2. Day and night.

- 3. Vegetable and animal life.—man.
 The Seventh Day.
 - I. The Sabbath of the Lord.

Third Sunday, January 21, 1923 Lesson 2. The First Parents

Text: Gen. 2, 3; Pearl of Great Price, Moses 3:8-25; 4; 5:4-11.

Aim and Memory Gem: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Outline:

- I. Our First Parents.
 - 1. Honor due them.
 - Their home.
- II. Breaking of the Commandment.
 - The commandment.
- 1. The commandm
 2. The temptation.
 3. The fall.

 III. The Penalty.
 - 1. Adam and Eve become mortal.
 - 2. Driven from the Garden.
 - 3. Changes in the earth.
 - 4. Labor and pain.
- IV. The Plan of Salvation Revealed.
 - 1. Adam and Eve call upon the Lord.
 - Angel sent from heaven.
 - 3. Adam and Eve rejoice.

Fourth Sunday, January 28, 1923

Lesson 3. Two Brothers.

Text: Gen. 4; Pearl of Great Price, Moses 5; 6:1-10.

Aim: Those who serve the Lord in little things are safe from great tempta-

Memory Gem: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

Outline:

- Early life of Cain and Abel.
 - 1. Babies.
 - 2. Boyhood.
- Manhood. II. Their offering.
- Abel's love for the Lord.
- 2. Cain's disloyalty.

 III. The slaying of Abel.

 IV. The penalty.
- - 1. Cain banished.
 - 2. Marked with dark skin.

Preview of January Lessons

- 1. What were we "before the foundation of the earth was laid?" and what privilege in earth-life did we gain through loyalty to God then,
- 2. What great purpose had God in the creation of the earth, and how as Creator does He still show His kindness toward us each day?
- 3. Why should we honor our first parents through whose transgression came the fall which brought death into the world? How is it possible for us to fall from Paradise as truly as our first parents?
- 4. What great principles of salvation were taught to Adam and Eve through which they felt to bless the name of God because they could secure eternal
- 5. In what respect was Abel's conduct superior to Cain's? Contrast the end of Cain with that of the people of the City of Enoch-account for the difference.
- 6. What striking incidents in lessons one of three show that the good acts of a person's life will bring to pass his progress and happiness?



Cambridge Sunday School, Portneuf Stake, Idaho. Albert A. Fordyce, Superintendent



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR JANUARY, 1923

Text: "Sunday Morning in the Kinder-garten."

First Sunday, January 7, 1923

Promotion

Second Sunday, January 14, 1923

Lesson I. The Flight Into Egypt

Text: Matt. 2:12-22. Helps: "Jesus the Christ," Talmage, pp. 98, 99, 110; "Life of Christ," Farrar, chapter 4; Weed's "A Life of Christ for the Young," Chapter 6.

Aim: Obedience to the prompting of the Holy Spirit brings protection.

Application: How and when does this little voice tell little boys and girls not to do things? Two kinds of promptings. Which one should we obey. How are we going to know which is right?

Suggestions: Lead up to the lesson by having the children talk about being prompted to do something; tell of some incident from your own life or life of some other; let children discuss it freely. Show how, through obedience to

these promptings, they grow; if we don't here them we lose their help and guidance.

Third Sunday, January 21, 1923

Lesson 2. The Childhood of Jesus

Text. Luke 2:39, 40. Helps: "Jesus the Christ," Talmage, pp. 11, 112; Farrar's "Life of Christ," Chapted 5; Weed's "A Life of Christ for the Young," Chapter 7.

Aim: Obedience to God's laws brings strength of body and spirit.

Suggestions: Lead the child to tell why he wants to grow big and strong. What is going to make him big and strong?

Fourth Sunday, January 28, 1923 Lesson 3.—Jesus in the Temple

Text: Luke 2:40-52. Helps: "Jesus the Christ," Talmage, pp. 112-115; Farrar's "Life of Christ," Chapter 6; Weed's "A Life of Christ for the Young," Chapter 8.

Aim: Teachers will work out their own aim in this lesson—what you think it ought to be; also the application for child's life.

Unrecompensed

By Grace Ingles Frost

"Dear Lord, I wonder why when I would conquer, When e'er some cherished plan would realize, While tossing up the fateful coins has fallen The one for me ordaining otherwise?

"Dear Lord, I wonder, when I oft have planted E'en seeds that other hands refused to sow, (So fearful of their growth increasing labor) Why I the joy of reaping may not know."

Thus did I muse and murmur o'er my failures
And plead with Him, my only sure defense,
To grant me favor with the god propitious,
That held withdrawn the cup of recompense.

And unto me there came the Master's answer, Emphatic and concise in words most plain; I gave to thee the blessing of existence—

To seek not for thine own but other's gain,"



MORAL BACKBONE

By Ray Lyman Wilbur, President Stanford University

A wise man or youth is able to learn by the experience of others. If the powers of observation and reason were cultivated by our young men and young women there would be a marked reduction in the tragedies of youth. We all learn comparatively early that we do not have to fall off a high cliff to test the law of gravitation. The laws of clean living are just as definite in their effects as are those of falling Final success and achievement in life depend upon the way one steers through the numerous temptations and difficulties of life. The man or woman who has time and folly enough to "do everything at least once" has already crossed the danger line. It is worth while for everyone to realize that unless death comes early or by accident, everyone lives long enough to pay his own bills for his own physical and moral mistakes.

The fear of disease or bodily dam-

age is not enough to restrain many young men who are in the fighting age, men who will dare all on the battlefield. The great restrainer of moral conduct is to have ideals, to want to play the game square, to have a vision of home and wife and baby. I have seen men and women spend a lifetime in regret and misery because at one particular time they failed to resist the baser call. Backbone hardens when used. One must have backbone enough not to "be a good fellow" when good fellowship means degradation. Athletics are of the greatest value. They show the benefits of denial, of struggle, of training in order to win a definite goal. The present is hard, but leads to the future. As one prepares by training for a race, so can one prepare for life by having the ultimate end in view and making the necessary day to day self-denials. Worldly success has various values, but there are no greater satisfactions in life than those that come from consistent moral conduct.

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Little Stories of Married Life

Elizabeth Cannon Porter

V-THE FLOWER OF THE DESERT

Mrs. Storm and Mrs. Hughes sat in the hospital room beside the little empty bed. The small patient had been trundled off to the operating room. He had lived through the operation but now they were to see if it had been a succees, if the little crooked body would be straight.

The trays had been carried out but the aroma of the Thanksgiving dinner, a co-mingling of chocolate, white meat of turkey, glaced sweet potatoes, still lingered and drowned temporarily the "hospital smell."

Both women wondered what the outcome of the examination would be, and prayed that they would have a special thing to be thankful for this November

day.

Mrs. Storm had brought her little crippled grandson clear from Colorado, to Dr. Mary Hughes, the children's doctor. Keen at d'agnosing, skilled in surgery, deft and firm in bandaging. wise in prescribing, gentle in handling, optimistic and sympathetic, was the woman doctor. Her very presence brought confidence to the sick room. She radiated health and vitality.

As her handsome, capable figure vanished down the corridor Mrs. Storm sighed: "It must be wonderful

to have such a daughter."

Because she wanted to take her old friend's mind off the ordeal, and because the patient in the next room who-was-afraid to go home, was beginning to fret, Mrs. Hughes asked, "D.d I ever tell you how Mary came to us?"

"No? When Peter and I were married we went out on the desert to make our home. Neither of us knew how hard it would be, but when we found out we tried to make the best of it to each other. I shall never forget that first winter. I tacked down butcher's paper to the cabin walls to keep out the cold that slunk through the cracks. I developed real inventive ability in creating meals out of our scanty supplies and making over our clothes. The poor animals cowered on the south side of the house in the storm. Peter, who thought that he had to do his fencing and building in the winter when he couldn't farm, wrapped rags around his feet in his boots, and would come in with his hands bleeding. In the summer I dug a hole in the ground to keep my jars cool, while Peter fought with the almost impossible transporation problem and the uncertain irrigation system. The desert which is sparse in vegetation was rich in pests. There were flies and mosquitoes, grasshoppers that destroyed crops—with never a seagull to rescue us-and droves of field mice that ate the bark off the fruit trees. There was the summer of the drought when the dam went out of the river, the long drawn out winter when the cattle starved, and the year of the railroad strike, when the fruit rotted in the cars and the potatoes rotted in the ground. They were not worth the price of the labor to dig them.

"The desert took toll of our youth,
—my beauty, and Peter's strength. In
this gray waste Mary was born. She
was the embodiment of joy, the essence of sunlight. Whether she was
our reward for our travail, or a gift
from Heaven, I do not know, but she
always reminded me of the exquisite
blossom of the cactus—hedged in with
thorns. She absorbed strength from
the arid region. Her father tore from
the land the money to educate Mary
so she could practice her gift of healing. It is our heritage of the desert."

A door opened and the wheeled palanquin of the little patient arrived. White and wracked he rode like a prince surrounded by his attendants—orderl'es, nurses, doctors. His grandmother looked up. The tremor of a smile quivered on her lips.

"Everything is quite all right," announced the woman doctor.

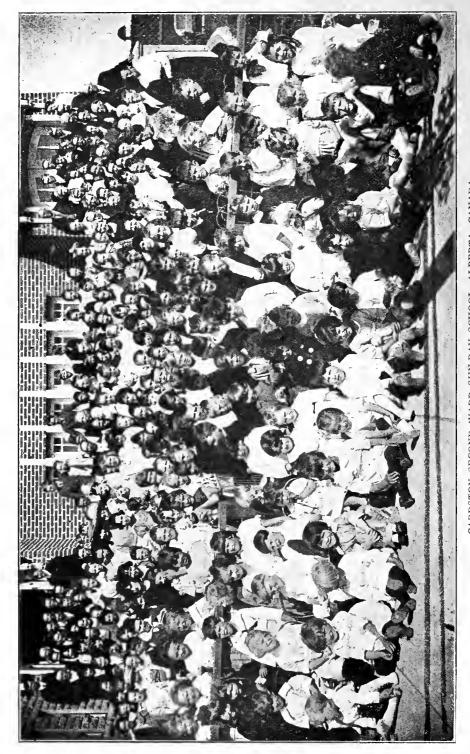
Wise Sayings

To remember a good turn is to deserve it; to remember an ill turn is to deserve it still more.—Ivan Panin.

Good humor is one of the best articles of dress one can wear in society.

—Thackeray.

Speech is a faculty given to man to conceal his thoughts.—Thalleyrand.



Rishop. T. William Duce; Counselors, Wa'ter E. Pitcher, and Joseph Y. Card. Clerk, William Henderson; Chorister, A. T. Henson; Organist, Lillian I. Smith. Sunday School officers: Superintendent, G. S. Brown; assistants, W. W. Burt and Heber J. Markin; Secretary, Thelma Reeder: Chorister, S. O. Low; Organist, Aita Spencer. The school has an officers and teachers' staff of 30, and is doing good work, with an average attendance of 250 pupils.



Ross Duncan's Temptation

By Annie Malin

Ross Duncan laid aside the letter which he had been reading and sighed dismally.

"What's the matter?" asked Billy, mischievously. "A dun, perchance, or did some fair lady turn you down?"

"Neither,' answered Ross, "I've

been invited to a party."

"But why the sigh?" persisted his friend.

"I can't go." said Ross.

"Why not? You have that day off the same as I, or is it that your dress suit is out of order or pawned, or haven't you the price? See here, old chap, if it's anything that I can help with just confide in me."

In spite of the rogu'sh look in Billy's eyes and the laughing words, Ross knew that he could depend on him to help if it were possible, so he said, "Thanks, old fellow, but it's like this: Mr. Atkins is going out of town for a few days, and phoned me that he'd like me to spare him an hour on Thursday, and this invitation is from Tom Jackson's mother. You know Tom was my chum at Business College, and then they moved away and I haven't seen him since. However, we have corresponded and I know that his father had come into some money and they had bought a beautiful home in the country and they've just got settled in time to have a house-warming on Tom's birthday, which is on Thursday. She says they've invited a number of our school friends and it would be no end of fun, and hang it all, Billy, I've just got to go. Evelyn, Tom's sister, wrote a postscript saying she'd be awfully disappointed if I

didn't accept the invitation. I met her at our graduation exercises and I don't want to disappoint her." At the end of the long explanation, Billy solemnly winked one eye, "Ah," he murmured, "Sits the wind in that direction, dear boy?"

"It's nothing to laugh about," said Ross croosly, "I've got to miss the fun just to do some little thing for the boss that Doane or someone else could do just as well. Of course, he must pick on me. I had no vacation, either, because Doane was on the sicklist; now I've got to lose my holiday."

"Well, why can't you be on the sick list?" laughed Billy. "I'm sure it would put me there to have to turn down an invitation with a post-script like that. No one would be the wiser and the 'old-man' would just naturally ask Doane or someone else to do this little job for him and there you'd be at your little party with Tom's pretty sister, dancing with her. That's dead easy, Ross, my dear chap."

"Oh, Billy, do stop your nonsense for one minute or get-out," pleaded Ross.

Billy said good-night and went off smiling at the thought of steady Ross playing sick to get even such a longedfor pleasure.

After his friend had left him, Ross tried to interest himself in a book, but soon put it down. He picked up the invitation and read it again. Dear old Tom, what good friends they had been; and how sweet of golden-haired blue-eyed Evelyn to have been interested enough to add the few words, at the end of her mother's kind note. He wondered how she looked by this time. The more he thought of it the worse he felt.

"Confound it, the boss had no right to take my time on a holiday," and then he remembered the many times that he had been proud to be singled out by Mr. Atkins for some such small service, and he wondered at himself. Then to his annoyance Billy's laughing words came to his mind. "Well, why can't you be on the sick list?" Ross dismissed the thought only to have it come back to torment him. He knew it was not worthy of his consideration, and he knew also that Billy had only suggested it in fun, knowing of his hatred of all dishonorable actions. Besides, if he yielded to the temptation, more than likely he would be found out and perhaps lose his position with Atkins and Parry, for the "old man" was very strict in his ideas.

Ross picked up his book again, but soon laid it down in disgust and went to bed, deciding that he would forget all about it. Sleep was a long time in coming to him, and he tossed restlessly about for hours. When at last he slept, it was only to dream of the blue eyes of Evelyn Jackson and the stern face of Mr. Atkins.

He awakened unrefreshed and started to work feeling discontented and ill-used. He couldn't remember ever having such a "grouch" as Billy would have called it. He met his friend before he reached the office and when Billy slyly asked if he were going to try the "bluff" he glared at him angrily.

"I'd like to punch your head for suggesting such a thing," he said and went on his way scowling.

Billy stared after his friend in amazement. "Well, by Jove," he muttered, "did the old boy take me seriously I wonder? He must be in a bad way to be so fierce about it. I wish he could go to the party, though. He certainly needs a bit of a change."

That night Ross Duncan wrote a short letter to Mrs. Jackson explaining his absence and then he burned it

and wrote another, adding the words, "unless the unexpected happens." Was it possible he was leaving himself a loop-hole? "Well," he asked himself, "why couldn't I go? What harm would it do? It couldn't be anything very important, anyhow, and since the death of his mother he had so few real pleasures. At the thought of his mother Ross fell on his knees with a smoothered cry. What had he been about to do? He realized that it had been a temptation to which he might have given way. With a few fervent words of prayer he knelt for a few moments, then went to bed. This time he slept peacefully.

The day of the party dawned bright and clear and having arrived home Mr. Atkins and his partner met at the office for a consultation, as the senior partner was to leave town again that day.

'We must take Mr. Lee into the firm," said Mr. Atkins, "he deserves it and we need him."

"I entirely agree with you," said his partner, "whom do you suggest to take his place?"

"I've had my eyes on Ross Duncan," was Mr. Atkins' reply. "I believe him to be thoroughly trustworthy. Though rather young, he is absolutely dependable, I am positive."

"Why not Doane?" asked the junior partner. "He is older, and has been with us longer."

"To flighty," said Mr. Atkins, emphatically, "Duncan is much the better man to my notion. If you agree, I shall tell him about it today. I made an appointment with him this morning, so that if you agree we could settle it before I left town, if you hadn't agreed, I had a little job for him to do."

"Well, I hadn't thought of so young a man for that responsible position, but I've always found your judgment sound, so Duncan it is,' said the junior partner.

In spite of a good night's sleep, Ross Duncan got up with a headache. He felt tired and depressed. He smiled ruefully as he got ready for his appointment with Mr. Atkins.

"It wouldn't have been much of a lie at any rate," he said to himself "for I certainly don't feel up to much." As he left the house he felt ashamed to think that he might have been on his way to the station instead of the office, and was thankful that he had done the right thing.

He was surprised to find both partners there and wondered what he

would be asked to do.

"Mr. Duncan," began the senior partner gravely, "we have decided to make some changes here, and will not want you in your position any longer."

The young man's heart sank while the thought crossed his mind, "How did he know? How could he have

found it out?"

"I'm sorry," he stammered, his voice sounding far away. But Mr. Atkins

went on calmly:

"We are taking Mr. Lee into the firm and we feel that you are the man to take his place. We have great confidence in you, my boy," he concluded, taking Ross' hand and pressing it heartily.

Ross returned the pressure mechanically, too much overcome to speak for a few moments, then he said brokenly, "With God's help, Mr. Atkins, I will

deserve your confidence."

"That's all, my boy," smiled Mr. Atkins, "You may now take your well-deserved vacation, two weeks this time, and come back looking better than

you do today."

"Wait a minute, Duncan," said the junior partner, as with heart-felt thanks Ross turned to leave the office after shaking his hand. "My daughter got a telegram from a young friend of hers, before I came over, asking her to kidnap a certain young man and bring him to a birthday party or something of the kind."

"It seems we caused you to miss the only train out there today; much to her

disappointment, I should judge," with a kindly twinkle of his eye. "Can you be ready in an hour. We will drive out in the car in time for dinner."

"Can I?" exclaimed the delighted Ross as he hurried away.

When he was all ready, he picked up the invitation and placed it behind the picture of his mother which he fancled smiled fondly at him. "I'll keep you both where I can see you every day," he whispered, and went out with a light heart.

As he looked into the blue eyes of Evelyn Jackson as she with her mother and dear old Tom, welcomed him to their home, his heart sang a song of praise and thanksgiving.

The Gifts We Lose

The gifts we lose are the gifts we neglect. If we were given a rare necklace, a gold chain, or a diamond, we would take care of it. We would not neglect it. We would consider ourselves very foolish indeed to be negligent of any material gift of wealth or money. Yet we have gifts bestowed upon us more precious than gold or silver, or rubies or diamonds. These are the gifts of talent. Not one of us but can do some one thing well. This is our gift. One girl can paint, another can write, another can sing or play; but, whatever the gift to any individual, she must use it or lose it. "A gift neglected is a gift lost."

Haven't you been present at some company or entertainment when some girl, who has been known to play well upon the piano, declines the invitation to render a piece for the entertainment of those present with the statement that she is "out of practice." No doubt she speaks the truth. She is well aware that she could not play as she once played—and she does not care to appear at a disadvantage. She has neglected her gift—and she has lost it. or is losing it. "To be out of practice"

at most anything which we have once done well is but another way of saying that we have neglected that particular gift.

It is not always possible for us to "keep in practice" on every art or in

every line to which we have a liking and natural aptitude. But we should not neglect those particular gifts that are dear to us, and which we know and realize are our natural inheritance.

—Ex.



The Pilgrims

Something to Color

By J. A. Bywater

Paint sky blue, leaving a few places lighter blue to suggest clouds; trees brown; leaves and foliage green. Make foliage back of Indian darker green; water light blue except at horizon—make this darker blue. Paint grass in foreground green, making white space a light brown; waist and breeches of man in foreground purple, leaving collar and cuffs white; cloak of woman purple; part of bank, and underneath brim of man's hat, dark purple; shoes of man and woman dark purple; face and hands pink; figures around rock light purple; rocks purplish brown, with top of rock white. Make Indian light pink; white part of fealthers red.

The Baby's Silent Prayer

Emily Hill Woodmansee

A cherub babe, who ne'er had passed Her second summer through, Seeing the other children kneel, As little children do

At mother's knee, at even' time, E'er nestling down to sleep, To say: "Our Father, bless our friends

To say: "Our Father, bless our friende And watchcare o'er us keep."

The babe must needs the circle join, With look so quaint and meek,

Must kneel and clasp her tiny hands, Though she no word could speak. Sleepy and tired, she seemed to know That prayer preceded rest

And thus she knelt and upward looked, So sweetly, her request.

Nor could the mother's heart resist The innocent appeal:

She rocked the little one to rest
And smiling, could but feel

That God, so good, or angels would For her wee darling care.

They understood the suppliant mood, The baby's silent prayer.

Prayer, doth it mean a splendid speech To win for men renown?

The heartfelt wish God's throne doth reach

And brings the blessing down.

And true it is, that when we kneel—
So much in need of rest—
We nought may speak, yet what we

feel, Is all to heaven expressed.

An Hour a Day

A few years ago two boys from the old town of Plymouth, Mass.; went down to a lonely part of the coast to gather a certain sea-weed from the rocks, which, when bleached and dried, is sold as Irish moss, for cooking purposes.

The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt many times,

and spread out in the sun until it was thoroughly whitened.

They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books and studied for that hour, trying to keep up with his schoolmates.

Fifteen years after the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man of a new settlement, and a wealthy, influential citizen.

Because of You -

A girl of whom her playmates said. "It was easier to be good when she was with us." These words were said in memory of a young girl. They are a great deal for every girl in this living present.

Do you add strength or weakness to your friends in their temptations? Do you encourage the best behavior or the worst when you are in the crowd? In your class, your club, your crowd, do you lift the general tone of the conversation or lower it?

In the days to come, there can come to you no higher regard, no greater blessing and no nobler distinction than to have some friend come to you and say: "Because of your help and your life, I have been stronger and cleaner and purer than I should otherwise have been." On the other hand, there can be no worse punishment than the feeling that some man or woman has gone down to degradation and disgrace because of you.

Here is a suggestive little verse by an unknown author on this theme:

"Because of you I bear aloft the stan-

Of high resolve—ideals pure and true;

And to ignoble thought I have not pandered

Because of you!"

-The Wellspring



The Fairy Christmas Seal

IT WAS CHRISTMAS TIME.

THE WIND was blowing and the snow was coming down.
A LITTLE BOY lay huddled in the corner of a cold

DISMAL ROOM on a miserable couch. A mother, his mother. WAS SLOWLY DYING from a cruel disease—the very same DISEASE THAT 1,400 of Utahs' people are dying from today. BY THE woman's side was a pitiful form of a little CHILD CRYING for food. The wind blew harder and harder. LITTLE DRIFTS of snow crept under the door and covered THE FLOOR with a cold, white carpet. All was silent except THE HEART-RENDING sobs of the hungry baby. Then came the WEAK VOICE of the dying mother asking the man child to PRAY AGAIN and again the boy prayed. Before he had finished A MERCIFUL sleep came over him and he was carried away by a WONDERFUL DREAM, and he saw a little band of workers led by a BEAUTIFUL FAIRY, bearing the standard of the Christmas TUBERCULOSIS SEAL enter the room and carry the helpless family FAR AWAY from the miserable hovel to a great white mansion— A HOSPITAL where the poor weakened mother and the starving CHILDREN WERE cared for by the greatest of all charities-THE ORGANIZATION led by the fairy bearing the symbol of the CHRISTMAS SEAL. And when the boy awoke and found that it was a VERY REAL dream, do you wonder that his tiny heart sang for joy? FOR THEN he knew that God in His mercy had heard his prayers AND HAD SENT the Christmas fairy to help them. Oh! you happy little BOYS AND GIRLS, so secure in your comfortable homes, did you ever STOP TO think of the sickness and misery that exists about you AND DO YOU know that you can help make some poor unfortunate CHILD WELL and happy by buying penny Christmas seals? They ARE REALLY fairy seals, you know, just waiting for you and me TO BUY THEM so they can begin their journey of mercy into the UNHAPPY HOMES of the sick and needy and spread their works of GOOD IN PLACE of evil. But even fairies must have real money to CARRY ON the great work and the little fairy seals cost only ONE CENT apiece, so, little friends, let's save our pennies and SEND THEM in a cause that will make Utah better and when the CHRISTMAS CHIMES ring out in their gladness, our hearts will RING WITH them for then we shall know that we have helped some LITTLE BOY or girl to have a CHEERY CHRISTMAS AND A HEALTHY NEW YEAR.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following.

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings

must be black and white on plain white paper, and must not be folded.

Address: The Children's Rudget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Mina of Holland

Once upon a time there was a little girl named Mina. The people in her country are called Dutch. So Mina is a little Dutch girl. She wears white caps made of muslin. She wears wooden shoes, instead of leather. Her hair is a very light yellow. They paint their trees and houses bright colors and trim their trees all kinds of shapes. They make lots of butter and cheese to sell to market. They go to market in a boat. Mina lives in a windmill. The boys use wooden shoes for play boats. Mina's sisters' names are Gretchen and Nan. They have jolly times herding the ducks and cows in the green grass pastures. They have wooden dolls instead of the kind we have. They like them very much. They raise many tulips which are sold to the market, and get a good price for them. In the winter when the canal is frozen over they have a jolly time skating on the ice. Mother, father, sisters, baby, and all have skates. And I will have to say, before I close, that the Holland people are the cleanest people in the world.

> Mattie Low Providence, Utah.

· Wanda

In an Indian village, there lived an Indian chief. He had an adopted daughter named Wanda.

Wanda was a white girl and had been taken when seven years old, and had now grown into a young and handsome maiden.

She had always obeyed the chief in everything, but one day two young missionaries came to the Indian village and were going to hold a meeting on a corner near her home.

Wanda wished to go very badly, but she was strictly forbidden by the chief. She was, however, bent upon going, no matter what came of it, so she went into the wigwam and proceeded to dress for the street.

She came out of the wigwam with a very bright smile on her face, and was met with the gruff question of the chief.

"Where are you going?" he demanded sternly

"Only to see some friend," replied Wanda, and went on her way.

Wanda enjoyed the elders' meeting very much, and the next morning was convinced of the truth they taught. In a few days after she found the elders

Age 10

and was baptized into the Church of Jesus Christ of Latter-day Saints. When the chief found her out, he sent her away from his door, saying, "Go! and never return."

She went away feeling very sad. She wandered three days and then came to a family of "Mormons" by the name of Coupens, who invited her to live with them.

She accepted the invitation and has stayed with them ever since, and works a great deal in the Church

Wanda is still a prominent worker in the Church of Jesus Christ. She lives in hopes of converting her "Chief father" into the Church she feels is right.

Virginia Clegg
Age 13 Box 138, Heber, Utah.



Age 7. Photo by Ruth Bowen, Collinston, Utah.

"The Still Small Voice"

Once there was a little boy whose name was Wallace. One day as Wallace was walking through the field, he heard a faint cry. He quickly went in the direction of the sound. As he drew near, he say a sparrow caught in a trap.

"I'll just leave it there," thought Wallace. But a small voice said within him:

"If you set the bird free you in turn shall be helped."

Wallace then set the bird free.

When Wallace had gone a short distance, there was some thick brush. Hidden in it was another trap. As he walked carelssly along his foot caught in it.

He tried with all his might but could not get it loose.

The next thing he thought of was to pray. He then prayed earnestly to his Father in heaven to help him.

"My son." Raising his head he saw his father beside him and he knew his prayer had been answered.

When they reached home, he told his parents what had happened, and added, "After this I shall always listen to the still small voice.

And Wallace has never forgotten to do so. Blanche Humphreys Age 11 Sterling, Idaho



Age 15. By Ronald Flamm,
Huntley, Montana



Photo by Margaret Williams, Age 15 Chester, Idaho.

Our Pleasures

I have one brother and three sisters. Our greatest pleasure in the summer time, is to watch the ducks swim from one side of the pond to the other. We live near a big pond where the wild ducks come to swim. They dive their heads in and out of the water, the little ducks seeming to have the most fun.

In the summer we live at our goat ranch. We have a good time helping herd father's goats. It is fun to watch them climb on the hill sides, and jump from rock to rock, and to see them in the green grass and pretty bright flowers.

In the winter we move to where there is a school to which we go for seven months. I am in the fifth grade this term. I go to Sunday School almost every Sunday and like to go. We have such nice teachers and the lessons are so interesting.

I must say good-bye.

Age 11 Florence McDaniel Largo, New Mex.

City Events

Up and down the city
The policeman is seen on his beat.
And the strong and sturdy fireman
Seems fastened to his seat.

The ragged little newsboy
Runs up and down the city
We also see a lonesome boy
That none could help but pity

And now when one must enter This rowdy, noisy town And see the busy people Rushing restless up and down,

They always think it joyous
There's so many things to see
But I prefer the country
For it's good enough for me.
Irene Nay
Age 14
Circleville, Utah



Drawn by Urquhart Knudson

Murray, Utah,

Age 15

R. D. 3—Box 241

Johnney's Bad Dream

Johnnie sat in the big arm chair by the fire thinking. All at once a sound came from the other corner of the room.

Johnnie looked around but could see nothing. Then someone touched him on the arm. He looked around and there stood a big black goblin right by his chair.

"What have you been doing today?"

he asked in gruff tones.

Johnnie was so frightened he did not know what to say, but he thought of the apples he and Ted had taken from the old woman's stand that day

"Will you answer me or will you

not?" cried the goblin.

"We didn't mean to be naughty." faintly spoke up Johnnie, trembling with fear.

"No matter, you did it and we must

punish you."

He reached out to take Johnnie by the hand but he jumped and screamed and fell off his chair.

His mother, hearing him, came in from the other room. Johnnie looked all around for the goblin but could see nothing.

"Oh, mama, don't let them get me?"
"My little boy has been dreaming,"

said his mother.

Age 13

"Bad dreams always come after naughtiness."

Nora Cox R. No. 1. Shelley, Idaho

How to Win

This world is filled with sunshine as well as shadows gray,

Roses are mixed with the numerous thorns that are strewn along our way.

Why complain of our failures? What if we are a bit slow?

Let's take life as we find it. But not leave it so.

Yes, take life as we find it, improving day by day,

And the shadows will turn into sunshine

And the thorns into roses gay.

Let's not say, "I can't do this or that" But let's tackle each task with a grin Success may be slow in coming,

But by saying "I will" we can win.

Mary Ludlow

Age 16

Heber, Utalı

A Summer's Day

The flowers awoke from their long winter's sleep,

Glad to get out of the snow so deep. The pansies were holding their heads so high,

Watching the clouds in the blue sum-

mer sky.

The tulips were swaying and nodding their heads,

Bidding good-bye to the boys and their sleds,

For the boys go on long vacations you know,

And their sleds are not needed for there is no snow.

Everything is joyful and happy and gay.

For what could be opposite on such a day?

Even the farmers pause often to look
At the wonderful reflections in the
brook. Helen Van Cott
1333 East 4th So.

Age 14 Salt Lake City, Utah



WINTER FROLIC IN OPHIR
Photo by Perry Charles Gillett
Age 8 Ophir, Utah.



CHUMS

Photo by Blanche Taggart,
Age 12 Ogden, Utah.

The Fourth of July

On the 4th of July I awoke very early. The sun was just peeping over the hill and it looked so pretty. Across the street waved the flag. Mama and my big sister got breakfast but we children were too excited to eat much. Then mama combed my hair and that of my other three sisters'. We were gong to a place called the Lincoln Ranger Station. There were only three families there living on dry ranches. After a while the wagon came and we got in, twelve of us, while three of the largest boys followed on horse-

back. We took our dinner with us but when we got to the last place we were disappointed to find the mother of the family ill so we decided we would s'ay there and make things pleasant for all.

We had a program. One man read the Declaration of Independence. After the program we ate dinner. We had chicken, cake, pies, baked beans and many other good things. We went down in under some large pine trees. There the boys made a very large swing. It almost took our breaths to swing in it.

After a while the men folks came and we ran races for candy and nuts. Evening came too soon. The wagon was made ready and we drove home, singing—"The Flag Without a Stain."

Age 11 years Miss Marian L. Pace Holbrook, Arizona Grant District.

The Magpie's Nest

One day all the birds went to ask Mrs. Magpie to show them how to build a nest. She willingly began. First she collected some soft mud and shaped it into a bowl. While it was drying she gathered some little twigs in, all around.

"Oh, I know how," exclaimed the sparrow, and away she flew to build her nest.

Mrs Magpie put another layer of mud on the outside.

"Ah, I know," cried the thrush, and away she flew to build her nest that way.

Then some of the birds flew away because they were tired of watching Mrs. Magpie. Then she lined the nest with feathers to make it comfortable.

"Oh, I know how, now," said the Starling. "She always lines her nests with feathers." The rest of the birds, except the mourning dove, flew away. Mrs. Magpie put a stick across the top.

"Put two," cried the dove. "Put two."

'Oh, I know what I am doing," retorted the magpie.

"Put two, put two," cried the dove

as she flew away.

Mrs. Magpie was alone and none of the birds had stayed to see the nest complete.

Age 13 years

Gladys Wooton Butler, Utah

Which?

Which of the seasons do you like best? I think I like the spring, When mother bluebird builds her nest, And little nestlings sing.

And I like the summer, When the sky is always blue, And when the sun sets in the west The clouds have a golden hue.

And next I like the autumn When leaves turn golden brown, And also red and yellow And all come fluttering down

And next comes jolly winter When all our fun has come And Santa Claus and Christmas Makes merry every one.

Age 8

Catherine Maughan Corinne, Utah



Photo by Harold McMullin, Age 13 Fort Duchesne, Utah.

September Puzzle Towns in Utah Solution

Vernal, Toocle, Stockton, Smithfield, Riverton, Randolph, Gunnison, Fillmore, Farmington, Beaver.

Winners

Ada Boardman, Paragoonah, Utah. Carl L. Davis, 376 W. 5th North, Salt Lake City, Utah.

Naomi Halliday, American Fork, Utah. Golda Hansen, Blockfoot, Idaho. R. F.

D. No. 2.

Alton Harris, Rexburg, Idaho.
Vernon Hurst, Lynndyl, Utah.
Gerald Jacobson, Altonah, Utah.
Howard Jonson, 2293 Windsor Street,
Salt Lake City, Utah.
Lavone Olsen, Victor, Utah.
Charlotte Petersen, R. D. No. 1, Box 97,

Magna, Utah.

Addie Savage, Leeds, Utah. Hilda V. Sudwecks, Circ'eville Utah. Elizabeth Swenson, Pleasant Grove.

Honorable Mention

Owen Astin, Salt Lake City, Utah. Rowena Bangerter, Salt Lake City, Utah. La Prael Blackburn, Twin Falls, Idaho. Lloyd Bond, Mesa, Arizona. Forest Bowers, Soda Spring, Idaho, D. Clair Christensen, Brigham City. Ruth Fairbanks, Lewiston, Utah. Millicent Gardner, Inkom, Idaho. Bertie Garner, Sugar City, Idaho. Lurrena Gummersall, Turner, Idaho. Roma Hansen, Brigham City, Utah. Zelpha Holt, Cainesville, Utah. Leah Hurst, Lynndyl, Utah. Edith Larsen, Genola, Utah. Inez Lee, Hyde Park, Utah. Norma Madsen, Silver City, Utah. Alta Mallory, Shelley, Idaho. Beth McCune, Cardston, Alberta, Canada.

Marion Miller, Vernal, Utah. Udell Mortenson, Blue Water, New Mexico.

Susie Nay, Circleville, Utah. Effie Nielson, Ridgedale, Idaho. Helen Patterson, Bloomington, Idaho. Sadie Petersen, Magna, Utah. Lois Petersen, Garland, Utah. Genevieve Pratt, Los Angeles, California. Gladys Rasmussen, Draper, Utah. Agnes Richins, Twin Falls, Idaho. Margaret Stewart, Chandler, Arizona. Delisle Van Wagoner, Midway, Utah. Mariam Van Wagoner, Midway, Utah. Winslow Whiteley, Oakey, Idaho. Fern Wittwer, St. Thomas Nevada. Albert Wright, Ridgedale, Idaho.



In Auto Land

"I saw a pedestrian on the road yesterday.

"What! A live one?"—Life.

A Fateful Night

Mike Murphy was very popular in the works. Even the boss would stop and crack a joke with him.

One day he met Mike. "Morning, Mike!" He said. "I hear that lately you've taken quite a fancy for the girls."

Mike blushed and snickered. "Have you met your fate yet?" went

on the boss.

"Shure and begorrah, sir," exclaimed Mike ruefully. "I met won af her father's fate last night!"

A Pertinent Question

An old lady, after waiting in a confectionary store for about ten minutes, grew grossly impatient at the lack of service.

"Here, young lady," she called, "who serves the nuts?"—Everybody's.

"Modern? Say, they sent in last night to borrow our radio set!"-Buffalo Express.

Good Wishes

"I'm quite a near neighbor of yours now," said Mr. Bore, "I'm living just across the river."

"Indeed," replied Miss Smart, "I hope you'll drop in some day."-Christian

Register.

Not Proven

Sexton—Dogs are not allowed here, Sir.

Visitor—That's not my dog. Sexton—Not your dog! Why he's following you.

Visitor-Well, so are you.-Boy's

Magazine.

Smart Boy

"What kind of boys go to heaven, Willie?" "Dead ones."

A Prospective Blessing

"Luther Burbank is trying to produce a seedless watermelon.'

"Now, if he would only give us a squirtless grapefruit."-Boston Globe.

Oh, why?

Flo-According to the higher theologians. Adam was merely hypnotized at the time of his marriage. Jo.—Why pick on Adam?

One Advantage

"Which is the way to Ottawa, my lad?"

"I-Idon't know."

"Which is the way to Topeka, then?"

"1-Idon't know."

"Well, can you tell me how to get back to Witchita, then?"
"I—I—I don't know."

Right up to Date

"Are your new neighbors modern peole?"

By this time the drummer was quite impatient, and said to the boy: "Say, you don't know very much, do you?"

"No! But—but I ain't lost."—Judge.

Stung

An American evangelist was engaged by a church for a week's special mission. On his arrival he went to see the minis-

"What sort of church have you here?" "Well," replied the pastor, "I'm afraid things are pretty bad. The people are worldly and careless, the congregations are small, there is no interest in missions, no one comes to a prayer-meeting, dances and card parties go on all through the week, and the people are indifferent to the claims of religion."

"Well," sneered the evangelist, "if I had a church with members like that, I'd go out and hire a yellow dog to bite 'em."

"Yes," said the minister, "that's what we've done."-The Christian Register (Boston.)

The Wonderful Journey of PETER and LITTLE DOG TRIP RA-LA!" sang are almost at the end of our journey!" The was shining and the were blooming along the road, "and right in front of them was a fine Castle with a and many . But dear, dear, a high around the and when they rang the at the the gate- was taking a nap in his and was so fast asleep he never heard a sound. So we have come at this way for nothing!" cried "The won't wake up and we can never get into the me," said . And just then, whire, whize, Mr. Cock came flying by with his all on end. "And what is your hurry, Mr. "?" cried little dog Trip. "Oh!" said , "we were having a picnic in the barnyard and while I was in the unpacking a Mr. Fox jumped over the and caught little Chicky Cheep and ran off with him, and Mrs. And all the little are crying their eyes out at home and I can't run

fast enough to catch Mrz and save Chicky Cheep!" "Dear, dear," said . "But my master can run fast and so can I. Do you go back and comfort Mrs. and the and we will catch Mr. So they ran and they ran and when heard them coming behind him, he dropped in the road and flew down a hole like a streak of . And and little dog Trip picked up and carried him home all safe to , and all the shouted for joy. "One good turn deserves another," said Mr. "Is there anything I can do for you?" "We'd like to get into the ," said little dog Trip. "Nothing easier," said and he flew up on the high and crowed "Cock-a-doodle-do! so loud at the gate-man's that pop, the opened his * and woke up from his nap and jumped up and came down and opened the and before you could say Jack Robinson, Peter and little dog Trip were all safe inside.

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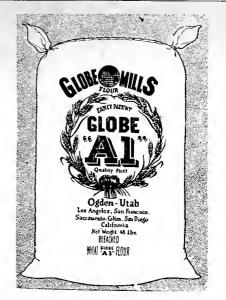


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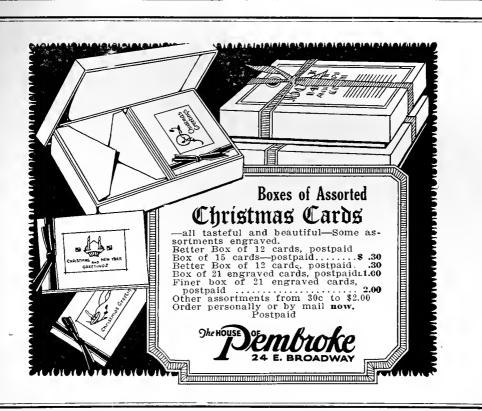
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* 0			Mercerized lt. wt., bleached 3.75
3 Cotton gauze, wt., bleached	1.85	305	Australia wool, light weight 6.00
75 Cotton, medium wt., bleached	2.25	1922	Pure Glove Silk 7.75

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132-Light weight, bleached cotton 1.56
133-Medium weight, unbleached cotton 1.8
H34—Medium weight, bleached cotton 1.90
135—Heavy weight, unbleached cotton 2.16 136—Heavy weight, bleached cotton 2.18
137—Lisle, Mercerized, Special for ladies 2.8
139—Part wool, medium weight 4.00
140-65 per cent wool, heavy weight 4.70
ostage prepaid in U. S. A.: 15c extra for each
farment mailed to Canada or Mexico.
arments marked for 25c per pair extra.
We will make Garments with double-back for

Sizes: Breast 34-46, Length, 52-64. Larger sizes 10 per cent extra.

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The Juvenile Instructor

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Guaranteed L. D. S. Garments

for LESS MONEY

PRICE LIST FOR FALL AND WINTER

150-Light Wt. Bleached cotton Flat Weaves .9	5
401-Lt. wt. bleached cotton, Ribbed 1.5	O
901-Med, weight unbleached Cotton 1.8	0
011-Med. weight bleached Cotton 1.8	5
511-Heavy weight unbleached Cotton 1.9	5
611—Heavy weight bleached Cotton 2.0	0
711-Extra heavy unbleached Cotton 2.3	5
635-Medium weight part Wool 3.0	0
845—Heavy weight all Wool 4.5	0
601—Lisle Garments 2.0	0
204-Mercerized Lisle 3.0	0

Say you saw this "ad" in the Juvenile Instructor

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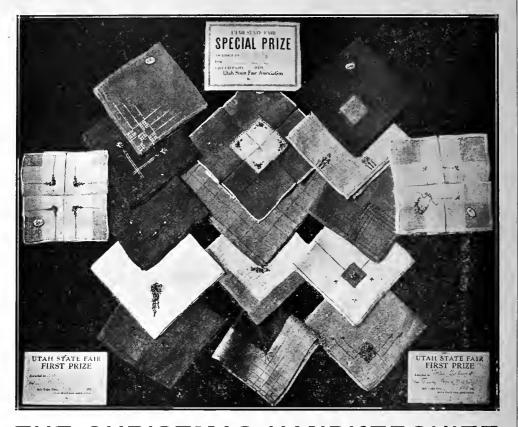
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You may have seen my handkerchiefs at the STATE FAIR or in my show case at Z. C. M. I., in Salt Lake and probably you have purchased one of them. I have made many, many thousands of handkerchiefs and have thought out loads of designs, which I now pass along to you.

MY LITTLE BOOK OF TWELVE DESIGNS, with a piece of transfer paper in each and can be transferred many times, suggests many color combinations.

Many handkerchiefs can be made ont of pongee (for men and women), cross bar flaxon, Crepe De Chine, linens, etc., etc. One can work roses, buds, forget-me-nots, chrysanthemums, iris and daises, in fact a regular garden.

This little DESIGN BOOK is only 25 CENTS.

As a convenience of those who cannot shop in town, I will purchase linen and thread. Three kinds of linen for 50 cents. Please enclose postage when linen is ordered.

DESIGN BOOK-25 CENTS

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Z.C.M.I. Factory Made Mountaineer Overalls

A splendid Overall that will give you wonderful service.

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Are you helping to feed the cow?

The idea expressed in the illustration herewith is apparent at a giance. It sets forth in a very forcible manner a system which obtains today in many lines of business. The eastern capitalists are "milking" the resources of the West and in comparison to the amount of business taken away they offer very little to the western communities.

Every Dollnr Paid the Beneficial in Premiums is Invested at Home and helps Build up the West

Beneficial Life Insurance Co.

THE BIG HOME COMPANY

HEBER J. GRANT

LORENZO N. STOHL

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